¶ To all the moſt Illuſtrious Archbiſhops and Reverend Biſhops of Ireland, but more particularly to thoſe of the Province of *Dublin* their Honourable Lords, *David* Biſhop of *Oſory*, *Iohn* of *Fernes*, *Roſſ of Kildare*, and *Mathew* Vicar Apoſtolicall of *Laghlein*.

1. MOſt Illuſtrious Lords and Reverend Biſhops, the Prieſts of Dublin make their complaint before you, That the moſt Illuſtrious Archbiſhop of Dublin, Thomas Flemming, of the Order of S. Francis, without alledging any cauſe againſt them, onely for his will, and at his pleaſure uſeth to exile and baniſh Prieſts out of his Dioceſe. And they proteſt that in ſo doing he exerciſeth a tyrannie over the Clergy, contrary unto the Canons of Holy Church, and the Lawes and Statutes of this Kingdome.

2. Moſt Illuſtrious Lords and Reverend Fathers in Chriſt, the aforeſaid Prieſts doe make their complaint, that the ſame moſt Illuſtrious Archbiſhop of Dublin, Thomas Flemming, of the Order of S. Francis, though humbly ſought unto, and deſired, doth refuſe to doe them Iuſtice in their cauſes, neither yet will he permit the Cleargy to follow their actions meerely civill before the Magiſtrate, contrary unto the received cuſtome of this Kingdome, from the firſt conuerſion of the Nation. And they proteſt that in ſo doing, he exerciſeth a tyranny over the Clergy, coutrary vnto the Canons of the Church, and the Lawes and ſtatutes of this Kingdome.

3. Moſt Illuſtrious Lords, and R. Fathers in Chriſt, the aforeſaid Prieſts doe make their complaint, That the ſame moſt Illuſtrious Archbiſhop, Thomas Flemming, of the Order of S. Francis, in inflicting his Eccleſiaſticall cenſures, obſerveth no Canonicall proceeding at all, omitting not onely the ſolemnities of the Law, but thoſe things alſo that are neceſſary and eſſentiall in all proceedings thereof, namely citations, and proofe of cauſes. And they proteſt that in ſo doing, he exerciſeth a tyranny over the Clergy, contrary unto the Canons of holy Church, and the Lawes and ſtatutes of this Kingdome.

4. Moſt Illuſtrious Lords, and R. Fathers in Chriſt, the aforeſaid Prieſts doe complaine, that the ſame moſt Illuſtrious Archbiſhop, Thomas Flemming, of the Order of S. Francis, refuſed to heare all proofes againſt the Regulars in the matter of the eleven propoſitions condemned at Paris, which teſtimonyes or proofes two venerable Prieſts preſented unto him the 15. day of November, in the yeere of our Lord 1631. in Dublin. And moreover the aforeſaid Prieſts doe profeſſe, that the ſame Illuſtrious Archbiſhop is a favourer and a Patron of certaine new, & never heard of Hereſies, publiſhed by the Fryars of his Order, and others: of the which Hereſies, or rather Blaſphemies, being advertiſed by a petition, he utterly refuſed to heare the Accuſers and Witneſſes. And they proteſt that in ſo doing he exerciſeth a tyranny in the Church of God, contrary unto the Canons of holy Church, and the Lawes and Statutes of this Kingdome.

5. Moſt Illuſtrious Lords and Rev. Fathers in Chriſt, the aforeſaid Prieſts doe complaine, that the ſame moſt Illuſtrious Archbiſhop Thomas Flemming, of the Order of S. Francis, did not ſuppreſſe, extinguiſh or corrupt (according as the Canons of the Church and the Lawes of Princes doe commaund) a certaine infamous Libell, made, printed and publiſhed under the falſe and faigned name of Edmund Urſulan, againſt the good name, fame and reputation of certaine venerable Prieſts of the Clergy, who in the ſame aforeſaid Libell are expreſſely and by name mentioned: but on the contrary the aforeſaid Archbiſhop reades, commends, publiſheth, and defends the ſame, to their irreparable diſhonour and infamy, by whoſe example alſo others eſpecially of the Regulars of this Kingdome are incited, provoked, and animated to doe the like. And they proteſt that in ſo doing, he exerciſeth a tyranny over the Clergy, contrary to the Canons of holy Church, and the Lawes and Statutes of this Kingdome.

6. Moſt Illuſtrious Lords and Reverend Fathers in Chriſt, the aforeſaid Preiſts doe complaine, that the ſame moſt Illuſtrious Archbiſhop of Dublin, Thomas Flemming, of the Order of S. Francis, being given to underſtand by way of petition, in the behalfe of the Clergy of Dublin, That a certaine Pariſh Prieſt by name Patrick Brangan, with his aſſiſtant Iames Quin, but a few moneths agoe, thorough extreme negligence had loſt the bleſſed Sacrament conſecrated in many hoſtes, and that without hope of recovery. Our aforeſaid Archbiſhop making ſmall or no account of ſo great a ſacriledge, permit notwithſtanding the aforeſaid Prieſts, whereof the one is moſt unlearned, the other Lunaticke, to execute all Eccleſiaſticall functions, by whoſe miniſtery he dayly expoſeth the Sacraments of the Church to prophanation, and abuſe. And in ſo doing they proteſt that he offends againſt the divine Majeſty, and the ſacred Canons of the Church. They profeſſe alſo that in theſe aforeſaid exceſſes he hath the Regulars his Counſellours, ayders and abettours, eſpecially one Iohn Preſton, a Friar of his Order, a moſt ſeditious and a turbulent fellow, to the ruine of the Clergy, and diſturbance of the Chriſtian Common-wealth.

7. Moſt Illuſtrious Lords, and R. Fathers in Chriſt, the aforeſaid Prieſts doe complaine, that the ſame moſt Illuſtrious Archbiſhop of Dublin, Tho. Flemming, of the Order of S. Francis, doth make Pariſh Prieſts, yong men, unlearned, and unbred. Others famous for their learning, gravity and vertue being neglected. And more it is to be lamented for, that ſuch are the times & ſtate of things, as if we had Auguſtines, Ambroſies, and Hieromes, it were meet to preferre them unto the paſtorall office (others omitted.) But what may we expect of this our Prelat? who hath ordinarily in his mouth: To what end ſhould Pariſh Prieſts be learned? or preachers? foraſmuch as theſe matters belong unto Regulars. Moreover the aforeſaid Prieſts doe complaine, that the moſt Illuſtrious Archbiſhop Thomas Flemming, of the Order of S. Francis, at the comming unto his Prelature, found within the walls of Dublin five Pariſh Prieſts, men of learning, ripe yeares, and uncorrupt converſation, in place of whom, either taken away by death or exile, he hath placed onely two, & ſuch as we are not willing to ſpeake of what condition: ſo as it ſeemes he deſireth nothing more, then by this oppreſſion and extirpation of the Clergy, a more eaſie and compendious way may be made unto thoſe armies of Monkes, and begging Friars, who in this Kingdome (obſerving no Regular diſcipline) doe labour to create a Monarchy unto themſelves, as already they have done under this Biſhop, to the deſtruction of the Church, the impoveriſhing of the Inhabitants, and no ſmall detriment to the Common-wealth. And they proteſt that in ſo doing, he exerciſeth a tyranny over the Clergy, contrary unto the Canons of holy Church, and the Lawes and Statutes of this Kingdome.

8. Moſt Illuſtrious Lords and R. Fathers in Chriſt, The aforeſaid Prieſts doe complaine, That the Illuſtrious Archbiſhop of Dublin Thomas Flemming, of the Order of S. Francis, is accuſtomed to anſwer the Clergy complaining of their grievances unto him: If I doe you wrong, you may goe to Rome to complaine. In the meane time reporting himſelfe to be ſo powerfull in the Court of Rome, that he feares no Adverſary. And of this that R. Prieſt Fa. Patrick Cahil, Doctor of Divinity had experience, who for a yeare treating of his injuries and grievances done unto him by the Archbiſhop of Dublin, could by no meanes prevaile once to be admitted unto the preſence and audience of the moſt eminent Cardinall Ludoviſius, Vice-Chancellour of Rome: which Cardinall notwithſtanding is given by his Holineſſe unto the Iriſh as the onely Patron and Protectour of the Iriſh Nation. Theſe things we may remember with griefe, but amend them we cannot. But wee profeſſe before Almighty God, his Holineſſe, and all faithfull people, that this is nothing elſe but to tyrannize over the Clergy, to the diſhonour of the Church, and no ſmall contempt of the See Apoſtolicke.

For which and other cauſes beſides to be alledged, and in their due time and place to be proved againſt the above-named Archbiſhop Tho. Flemming, of the Order of S. Francis, we the aforeſaid Prieſts, and hereafter to be named, doe ſet before your eyes moſt Illuſtrious and Reverend Lords theſe our grievances, as meet & honorable witneſſes of this our deed, writing, and publique inſtrument, and as farre as is poſſible and lawfull for us by the Canons of holy Church, declining the Iuriſdiction of our aforeſaid Ordinary by this our preſent writing: and from this time forth wee appeale unto the See Apoſtolique, from all Eccleſiaſticall cenſures hereafter to be inflicted upon us by the ſame Illuſtrious Archbiſhop Tho. Flemming, of the order of S. Francis. And in the meane time providing for our innocencie and ſafety (to the example of S. Paul, and S. Athanaſius) we doe invocate the aide of the Secular arme for our preſent remedy, againſt the aforeſaid Illuſtrious Archbiſhop Tho. Flemming, of the Order of S. Francis, and all Regulars of what order ſoever, as well Monks as begging Friars, Abbettours, Counſellors and participants with him in the premiſſes, as violatours and contemners of all Lawes divine and humane, and men by the law excommunicate. Humbly beſeeching your Lordſhips in the bowels of the Crucified, that you would be pleaſed to intimate with as much ſpeed as may be, this our proteſtation and appeale unto the See Apoſtolicke. And the God of peace and love long preſerve your R. Lordſhips in ſafety.

Dated at Dublin, May 3. in the yeere of our Lord, 1632.

Peter Caddell Doctour of Divinitie. *Paul Harris* Pr. Deacon of the Vniverſitie of Dublin.

Printed at Roan at the ſigne of the three Lillies, with Edmund Fitzours.

THE
Catechisme, or maner *to teach Children the* Christian Religion.

¶ Made by the excellent Doctor and pastor in Christs Church Iohn Calvin: wherein the Minister demaundeth the Question, and the Childe maketh Answer.

EPHES. 2.

The doctrine of the Apostles and Prophets, is the foundation of Christ. Church.

LONDON
Imprinted by Felix Kingston.

1598.

The Minister.

WHat is the principall and chiefest end of mans life? 1. Sunday.

The Childe.

To know God.

M. What moueth thee to say so?

C. Because he hath created vs, and placed vs in this world, to set forth his glorie in vs, and it is good reason, that wee employ our whole life to his glorie, seeing hee is the beginning and fountayne thereof. Whereunto man was created and made.

M. What is then the chiefest felicitie of man?

C. Euen the selfe same, I meane to knowe God, & to haue his glorie shewed forth in vs.

M. Why doest thou call this, mans chiefe felicitie?

C. Because that without it, our condition & state were more miserable, then the state of brute beasts. The greatest felicitie that man can attaine to.

M. Hereby then we may euidently see, that there can no such misetie come vnto man, as not to liue in the knowledge of God.

C. That is most certaine.

M. But what is the true and right knowledge of God?

C. When a man so knoweth God, that hee giueth him due honour. The true knowledge of God

...e right manner to worship God, standeth in foure poynts.

M. Which is the way to honor God aright?
C. It is to put our whole trust and confidence in him, to studie to serue him in obeying his will, to call vpon him in our necessities, seeking our saluation, & all good things at his hand, and finally, to acknowledge both with heart and mouth, that hee is the liuely fountaine of all goodnesse.

Minister.

2. Sunday.

WEll then, to the ende that these things may be discussed in order, and declared more at large, which is the first poynt?

The first poynt of honouring God.

C. To put our whole confidence in God.
M. How may that be?
C. When wee haue an assured knowledge that he is almightie and perfectly good.
M. Is that sufficient?
C. No.
M. Shew the reason.
C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.
M. What is then further required?
C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he wil be both his father, and Sauiour.

How

M. How shall we be assured hereof?

C. By his owne worde, wherein he offereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

M. Then the very ground to haue sure confidence in God, is to knowe him in our Sauiour Christ. The foundation of our faith.

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the faith vsed of all Christians, which is commonly called the Creede of the Apostles, both because it is a brief gathering of the Articles of that faith, which hath been alway continued in Christs Church, and also because it was take out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleeue in God the Father almightie, maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lorde, who was conceiued by the holy Ghost, borne of the virgin Mary: Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into Hell. The rose againe the third day from death. He ascended into heauen, and sitteth at the right hand of God the father Almightie: From thence he will come to iudge the quick The Creede of the Apostles.

and the dead. I beleeue in the holy Ghost: The holie Church vniuersall: The communion of Saints: The forgiuenesse of sinnes: The rising againe of the bodie: And life euerlasting.

Minister.

3. Sunday. TO the intent that this confession may be more plainly declared, into how manie parts shall we deuide it?

C. Into foure principall parts.

M. What be they?

The Christi: faith standeth in foure poynts. C. The first concerneth God the Father. The second is of his Sonne Iesus Christ, wherein briefly also the whole historie of our redemption is rehearsed. The third is, touching the holie Ghost. The fourth concerneth the Church, and Gods gifts to the same.

M. Seeing there is but one GOD, what moueth thee to make rehearsall of the Father, the Sonne and the holy Ghost, as if there were three?

As concerning the Trinitie. C. Because that in the substance or nature of God, wee haue to consider the Father, as the Fountaine, beginning & original cause of all things: then secondly his Sonne, who is the euerlasting wisedome: Thirdly, the holy Ghost, who is the vertue and power, spread

vpon

vpon all creatures, and yet neuertheleſſe, remaineth alwayes wholly to himſelfe.

M. This is then thy meaning, that there is no inconuenience at all, to vnderſtand ſeuerally theſe three Perſons in the Godhead, who notwithſtanding is one, and not thereby deuided.

C. It is euen ſo.

M. Make rehearſall now of the firſt part of the Creede?

C. I beleeue in God the Father almighty, maker of heauen and of earth. The firſt part of the beliefe.

M. Wherefore doeſt thou call him Father?

C. I call him ſo, hauing reſpect to Ieſus Chriſt, who is the euerlaſting worde begotten of GOD before all worlds, who being afterwards openly ſhewed vnto the worlde, was euidently declared to bee his Sonne. Now ſeeing God is our Sauiour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

M. What meaneſt thou by that thou calleſt him Almighty?

C. I meane not onely that he hath a power which he doth not exerciſe, but alſo that all creatures be in his hande, and vnder his gouernance: That hee diſpoſeth all things by his prouidence: That hee rules the worlde as What is meant by this word Almighty.

it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying, the power of God is not idle, but continually exercised, so that nothing is done but by him, and by his ordinance.

The power of God is not idle.

C. That is most true.

Minister.

WHerefore is that clause added, Maker of heauen and earth?

1. Sunday. Psal 104. Rom. 1.

C. Because he hath made himselfe knowne vnto vs by his workes, it is necessarie for vs to seeke him out in them. For our capacitie is not able to comprehend his Diuine substance, therefore he hath made the world as a glasse, wherein wee may behold him in such sort, as it is expedient for vs to know him.

A Glasse wherein we may see God.

M. Doest thou not comprehend al creatures in these two words, heauen and earth?

C. Yes verely, and they may right well bee conteined vnder these two words, seeing that all things be either heauenly or earthly.

M. And why callest thou God onely Creatour, seeing that to order things, and to confirme them alwaies in their state, is a thing of much more importance, then to haue for one time created them?

C. By

C. By this word Creatour, it is not onely meant, that God did once create thē, hauing a further regarde to them afterwards: but wee ought to vnderstand, that as the worlde was made of him in the beginning, euen so now he doth conserue the same: so that heauen and earth, with the rest of the creatures could not continue in their state, if his power did not preserue them. Moreouer, seeing in this manner he doth maintaine all things, holding them as it were in his hand, it must needes followe, that he hath the rule and gouernance of all. Wherefore in that that hee is creatour of heauen and earth, it is he that by his goodnesse, power, and wisedome, doth gouerne the whole order of Nature. It is hee that sendeth rayne and drought, Hayle, Tempests, and faire weather, fertilitie and barrennesse, dearth and plentie, health and sickenesse, and to be short, he hath all things at commaundement, to doe him seruice at his owne good pleasure. Concerning the prouidence of God.

M. What sayest thou as touching the Deuils and wicked persons? Be they also subiect to him? Concerning the Diuell.

C. Albeit that GOD doth not guide them with his holy Spirit, yet he doth bridle them in such sort, that they bee not able to stirre or

mone, without his permission and appoynt-
ment: yea, and moreouer he doth cõpell them
to execute his will, although it bee agaynst
their intent and purpose.

M. To what purpose doth it serue thee to
know this?

C. The knowledge hereof doth wonder-
fully cõfort vs: for we might think our selues
in a miserable case, if the deuill and the wic-
ked had power to doe any thing contrarie to
Gods will. And moreouer, wee could neuer
be quiet in our consciences if we should think
our selues to be in their daunger. But for so
much as wee knowe that God bridleth them
fast, and chaineth them as it were in a prison,
in such wise, that they can doe nothing, but
as he permitteth, wee haue iust occasion, not
onely to be quiet in minde, but also to receiue
most comfortable ioy, since God hath promi-
sed to be our protector and defender.

The Deuill is in no power but by God.

Minister.

5. Sunday.

GOe to then: Let vs come to the second
part of our beliefe.

The second part of the Beliefe.

C. And in Iesus Christ his onely Sonne
our Lorde.

M. What is the effect of this part?

C. It is to acknowledge the Son of God
to bee our Sauiour: And to vnderstand the
meane

meane whereby hee hath redeemed vs from death, and purchased life vnto vs.

M. What signifieth this worde Iesus, by which thou namest him? IESVS.

C. It is as much to say, as Sauiour: and this name was giuen vnto him by the Angel, at Gods commaundement. *Matth.* 1.

M. What is that of more estimation, then if that name had been giuen vnto him by men?

C. Yea a great deale: for since Gods pleasure was, that he should be so named, he must needes be our Sauiour indeed.

M. What signifieth then this word Christ? CHRIST.

C. This word Christ doth expresse more effectually his office, and doth vs to wit, that he was annoynted of his father, King, Priest and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture which doth teach vs, that annoynting did serue for these three Offices, the which be attributed vnto him in manie places of the same.

M. But what maner of oyle was it wherewith he was annoynted?

C. It was not such materiall oyle as wee vse, and as did serue in olde time, to the ordayning of Kings, Priestes, and Prophets: but a farre more excellent oyle, euē the grace

of

of Gods holy ſpirit, whereof the outward annointing in the old Teſtament was a figure.

M. What manner of Kingdome is that whereof thou ſpeakeſt?

The kingdome of Chriſt.

C. It is a ſpiritual, and doth cõſiſt in Gods word, and in his holy ſpirit, wherein is contained both righteouſneſſe, and life euerlaſting.

M. And what is his Prieſthood?

The Prieſthood of Chriſt. *Heb.* 7. 8. 9. 10. *and* 13.

C. It is an office and authoritie, to preſent himſelfe before God, to obtaine grace and fauour for vs, and to paciſie his fathers wrath, by offering an acceptable ſacrifice vnto him.

M. Why calleſt thou him a Prophet?

Wherein Chriſt was a Prophet. *Eſay.* 7. *Heb.* 1.

C. Becauſe that he came downe into the world, as a chiefe Embaſſadour of God his father, to declare at large his fathers will, and to finiſh all Reuelations and prophecies.

Miniſter.

6. Sunday.

COmmeth there any profite vnto vs by thoſe names, and dignities of Chriſt?

C. Yea, they altogether belong to our comfort: for Chriſt did receiue all theſe of his father, to make vs partakers thereof, whereby we might euery one receiue of his fulneſſe.

Iohn 1. *Epheſ.* 4.

M. Declare this thing vnto mee, more at large.

C. Yee

C. He receiued the holy Ghost in full perfection, with all the gifts of the same, to bestowe them on vs, & to distribute them vnto euery one of vs in that measure and quantitie that God knoweth to bee most meete, and so by this meanes we draw out of him, as out of a Fountayne, all the Spirituall gifts that we haue. The fountaine of all goodnesse.

M. To what vse dooth the Kingdome of Christ serue vs?

C. To set vs at libertie of conscience, to liue godly and holily, that we being enriched with his spirituall treasure, and armed with his power, may be able to ouercome the Deuill, sinne, flesh & the world, which be pernicious enemies vnto our soules. To what vse the kingdom of Christ serueth vs.

M. What profit haue we of his Priesthood?

C. First, by this meanes hee is our Mediatour, to bring vs vnto the fauour of God his Father: and againe, hereby we haue a free entrie to come in, and shewe our selues boldly before God, and to offer vp our selues, with all ỳ belongeth vnto vs for a Sacrifice. And in this poynt wee are fellowes, after a sort, of his Priesthood: The profit of Christs Priesthood. *Heb.* 7 8. 9. 10. *and* 13. *Rom.* 12.

M. The vtilitie of his Office, in that he is a Prophet, is yet behind.

C. Since our Lord Iesus hath receiued Wherefore this

this office, to become the master and teacher
Christ was a Prophet. of his flock, the end of this dignitie is to bring vs to the right knowledge of the Father, and of his trueth, so that we might become Gods household schollers, and of his familie.

M. This is it then, that a man may briefly gather of thy words, that this name Christ doth include three sundrie offices, the which God hath giuen vnto his Sonne to the intent to bestowe the fruit and profite of the same vpon his elect.

C. It is true.

Minister.

7. Sunday. Christ the onely sonne of God. *Iohn.* 1. *Ephes.* 1. *Hebr.* 1.

BY what reason callest thou Christ the onely Sonne of God, since God doth name all vs also his children?

C. As touching that, that we are Gods children, we are not so of nature, but onely of his fatherly adoption, and by grace, in that God doth accept vs for his children: now our Lord Iesus being begotten of the substance of his Father, and being of the selfe same Nature, may iustly bee called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour pertayneth peculiarlie to him alone,

to

to whom it belongeth by Nature, the which notwithstanding, hee hath by free gift of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so, and therefore in respect of that his communicating with vs, the Scripture calleth Christ in an other place, the first borne among many brethren. *Rom. 6. Coloss. 1.*

M. Why calleth thou him Lord?

C. Because he is appointed of the Father, to haue Lordship ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. What is the meaning of that which followeth?

C. It declareth after what sort the Sonne of God was annoynted of his Father, to become our Sauiour: That is to say, he tooke vpon him our flesh, and therein fulfilled all things necessarie for our Redemption according as they be heere rehersed. The annoynting of Christ.

M. What meanest thou by these two clauses: Conceiued by the holy Ghost, borne of the virgine Mary?

C. That he was fashioned in the Virgines wombe, taking very substaunce and Manhood of her, that hee might thereby become the seede of Dauid, as the Prophets had before Christ became very man. *Psalm. 32. Matth. 1. Luke 1.*

foresignified, & yet notwithstanding, all this
Rom. 5. was wrought by the secret and marvellous
power of the holy Ghost, without the compa
nie of man.

2. Tim. 2. Heb. 4. M. What? was it then needfull, þ he should take vpon him our very flesh?

C. Yea verily: for it was conuenient, tha mans disobedience against God, should be purged in the nature of man. And moreouer if Christ had not ben partaker of our nature he had not been a meete Mediatour, to mak vs at one with God his Father.

M. Then this is thy saying, that it behoued that Christ should become very man, to th end he might execute the office of a Saviour as in our person.

Christ hath performed that, which lacked in vs. C. Yea verily: for we must borrow of him al that which is lacking in our selues: for thi our default could not otherwise be remedied

M. But for what cause was this thin wrought by Gods holy Spirit, and not ra ther by the companie of man, according to th order of Nature?

Christ was conceiued by the spirit of God. C. Because the seed of man is of it selfe alto gether corrupted with sinne, it behoued tha this conception of Christ should be wrough by the power of the holy Ghost, whereby ou Saviour might bee preserued from all co

ruptio

ruption of sinne, and replenished with al manner of holinesse.

M. So then by these sayings, it is euidentlie declared vnto vs, that he which should purifie, and cleanse other from filth of sinne, must be himselfe free from all spots thereof, and euen from his mothers wombe, dedicated vnto God in pureneſſe of Nature, so that he may not be giltie of that corruption, wherwith the whole stocke of man is infected.

C. I meane so.

Minister.

WHerefore speakest thou of his death, immediatly after his birth, and leauest out the whole history of his life? 8. Sunday.

C. Because there is nothing mentioned, or spoken of in our Creede, but that which peculiarly belongeth to the substance of our redemption.

M. Why is it not said plainely in one word, that he dyed, without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the history of Christs Passion to haue more euident assurance, but also to declare vnto vs, that hee was condemned to death by a Iudge.

M. How so?

C. He dyed to suffer the payne that was due vnto vs, that we might bee thereby deliuered from the same. Now, for so much as we were guiltie before Gods iudgement, as wicked misdoers, Christ tooke vpon him our person, and vouchsafed to shewe himselfe before an earthly Iudge, and to bee condemned by his mouth, that thereby we might be cleered before the iudgement seate of God.

Christ was condemned to cleere vs.

Matth. 17. *Luk.* 25.

M. Notwithstanding, Pilate dooth pronounce him innocent, and so by that he dooth not condemne him worthie of death.

Christ was condemned for vs.

C. Pilate did both the one and the other: first he was pronounced innocent and iust by the Iudges owne mouth, to signifie that hee suffered not for his owne desart, but for our trespasses: & yet withall the same Iudge did giue solemnely the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, he who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christ was our raunsome.

M. That is well sayd. For if hee had been a sinner in deede, he had not been meete to haue suffered death for the offences of others: and

Esay. 53.

neuertheless, to the ende that wee might bee cleerely quit by his condemnation, it was necessarie that hee should bee counted as a-

among

mong the wicked.

C. So I meane.

Minister.

WHere thou saiest, Christ suffered on the Crosse, was that kind of death of more importance, then if he had been otherwise put to death?

9. Sunday.

C. Yea verely: and as touching that matter, Saint Paul saith that he was hanged on a Tree, to the intent that he might take vpon him our curse, and so discharged vs: for that kind of death was accursed of God.

Christ tooke vpon him elf the curse due vnto vs, that we might be free.

M. What, is it not a great reproach and dishonour vnto our Lord Iesus, to say that he was accursed, and that before God?

Gal. 3. *Deut.* 21.

C. No not a whit: for hee through his Almightie power, by taking the curse from vs vnto himselfe, did in such sort make it voyde, and of none effect, that he himselfe neuertheless continued still so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that that followeth.

C. In so much as Death was a punishment appointed vnto man for sinne, therefore our Sauiour Christ did suffer death, and by suffering ouercame it. And to the intent also to make it the more certaine knowne vnto vs, that his death was not counterfaite, it

Christ euen in suffering death, vanquished death.

pleased him also to bee buried after the common manner of men.

M. But it appeared not, that any profite commeth to vs by this that Christ hath won the victorie of death, seeing that we notwithstanding cease not to dye.

The death of the faithfull is a right passage to life euerlasting.

C. That doth not hinder: for the death of the faithfull is now nothing else, but a readie passage to a better life.

M. It followeth then necessarilie hereof, þ wee ought in no wise to be afraid of death, as though it were a dreadfull thing, but rather it behoueth vs willingly to walke the trace of our head and Captain Iesus Christ, who as he perished not by death, so will hee not suffer vs to perish thereby.

C. It is euen so.

Minister.

10. Sunday. The vnderstanding of this, Christ went downe into hell.

WHat is the sense of that clause: He descended into hell?

C. That Christ did not only suffer a naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse, enduring greiuous torments: which S. Peter calleth the sorrowes of death.

Act 2.

M. For what consideration sustayned hee those paines, and in what sort?

C. Because

C. Because hee presented himselfe before the iudgement seate of GOD, to satisfie for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as though God had been his extreame enemie: and being in this extremitie, he cryed vnto his father: My God, my God, why hast thou forsaken me. *Matth.27. Mark.15.*

M. Why, was God then angrie with him?

C. Nay: Howbeit it was meete that God should punish him in such sort, to performe the words of Esay, that he was beaten with the hand of his father for our sinnes, and that he was wounded for our transgressions: *Esa.43. 1.Pet.1.*

M. But how could it be that he was in such dreadful anguish, as though God had vtterly forsaken him, seeing he was God himselfe.

C. We must vnderstand that he was in such distresse onely as touching his humanitie. And to the intent that hee might feele these pangs in his Manhead, his Godhead did in the meane time, for a little space keepe it selfe close, that is to say, it did not shew the might thereof.

M. But how could this be that Christ, who is the saluation of the world, could bee vnder such condemnation?

C. He was not so vnder it, that hee would

continue in the same: for he hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile against the power of Hell, to breake and destroy it.

The difference betweene the anguish of Christs spirit, and the conference of the wicked.

M. Hereby then wee see the difference betweene the griefe of minde which Christ did suffer, and that which the impenitent sinners doe abide, whome God doth punish in his terrible wrath, for that very payne which Christ sustayned for a time, the wicked must endure continually, and that which was vnto christ but a pricke, is vnto the wicked in steede of a gleiue to wound them to death.

C. Trueth it is: for our Sauiour Christ euen in the middest of his torments, did not cease to put a full trust euermore in God his Father: but the damned sinners do dispaire, yea, they dispise God, in so much that they blaspheme his Maiestie.

Minister.

11 Sunday.

MAy we now gather by this, what profite commeth to the faithfull by the death of Iesus Christ?

The profit and vertue of Christs death standeth in three poynts.

C. Yea very well: and first of all wee see that it is a Sacrifice, wherewith he hath fully satisfied his Fathers iudgement in our behalfe, and thereby also hee hath appeased

Gods

Gods wrath, and hath brought vs into fauour agayne. Secondly, that his blood is a washing of our soules from all manner of spots. And finally, that he hath so cleane wiped away our sinnes through his death, that God wil neuer hereafter haue remembrance of them, so that the Obligation which was against vs, is now cancelled and made voyde.

M. Haue wee none other profite by his death?

C. Yes verely: that is, if we be true members of Christ, our olde man is crucified, and our flesh is mortified, to the end that no euill lusts doe hereafter beare rule in vs. 1. *Pet.* 3.

M. Expound the Articles following.

C. He rose the third day from death to life, wherein he shewed that he had gotten the victorie of death in sinne. For through his Resurrection, he swallowed vp death, he brake asunder the chaynes of the deuill, and finally he destroyed all his power.

M. Tell me how many waies this Resurrection of Christ doth profite vs?

C. Three manner of waies. The first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his Resurrection, we rise now

The benefit and vertue of Christs Resurrection standeth in three points. *Rom.* 1. 1. *Cor.* 15.

in this present world, into a new kinde of life, whereby wee serue God onely, and leade our lines agreeable to his will.

Minister.

12. Sunday. Christ ascended into heauen.

LEt vs goe forward to the rest?

C. He ascended into heauen.

M. Went Christ vp into heauē in such sort, that he is no longer in the earth?

C. Yea: for when he had performed wholly al things that were enioyned him by ꝑ Commaundements of his Father, and had accomplished all that was necessarie for our saluation, it was not needfull that hee should remaine any longer in the world.

M. What profite haue we by his ascention?

The profit of Christs ascention standeth in two poynts.

C. We receiue double profite thereby: for since that our Sauiour Christ is entred into heauen in our name: euen in like manner as he came downe from thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withall an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sinnes. The second profite is, that he appeareth in the sight of God the Father to make intercession for vs, to bee our Aduocate, to make answere for vs.

Rom. 8. Heb. 7. 1. Ioh. 1.

M. But

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs?

C. Not so: for hee himselfe promiseth contrary: that is, that he will be present with vs vnto the worlds end. *Matth. 28.*

M. Is it meant of his bodily presence, that he maketh promise so to continue with vs?

C. No verely: for it is another matter to speake of his bodie, which was taken vp into heauen, and of his power, which is spread abroad throughout the whole world. *Luk. 24. Acts 1.*

M. Declare the meaning of this sentence: he sitteth at the right hand of God the father.

C. The vnderstanding of that is, that hee hath receiued into his hands the gouernance of heauen and earth, whereby he is King and ruler ouer all: *Matth. 28.*

M. What signifieth this word Right hand, and sitting at the right hand?

C. It is a similitude, or a manner of speech borowed of earthly Princes, which are wont to place on their right side, such as they substitute next vnder them to rule in their name. To sit at the right hand of God.

M. Then thou meanest nothing els thereby, but that which Saint Paule speaketh, that he was appointed head of his Church, set in authoritie aboue all powers, and that hee hath receiued a name or dignitie passing *Ephe. 1. Phil. 2.*

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all other.

C. Euen so it is.

Minister.

13. Sunday. *Act.* 4. 1. *Cor.* 15. *Heb.* 10. 1. *Thess.* 4. *Acts* 1.

GOe forward to the residue.

C. From thence he will come to iudge the quick and the dead: that is to say, he will come downe from heauen, and shew himselfe visibly once againe in iudgement, as he was seene to ascend.

M. Seeing the iudgement of God shall bee in the ende of the worlde, how may that bee which thou saiest; Some shall be aliue, and other some shall bee dead, since it is a thing appoynted vnto all men to dye once?

Heb. 9. 1. *Cor.* 15. 1. *Thess.* 4.

C. Saint Paul maketh answer to this question himselfe, saying, that they which at that time shall bee left aliue, shall bee sodainlie chaunged, to the ende that their corruptible Nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this chaunge shalbe vnto thē in stead of a death, in so much as it shall abolish their former nature, and make them rise againe to a new state.

C. Truth it is.

M. Do we receiue any comfort by this, that our Sauiour Christ will come once to iudge the world?

C. Yea

C. Yea verely, and that great: for wee are taught certainly, that his comming at that time shall be onely for our saluation. *Heb.9.*

M. Then there is no cause why wee should be afraid of the day of Iudgement, or that we should tremble therefore?

C. No truely: for so much as wee shall appeare before none other Iudge but him, who is our Aduocate, and hath taken vpon him to defend our cause. Christ shall iudge vs, and answere for vs.

Minister.

LEt vs now come to the third part. 14. Sunday. The third part of the beleefe.

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serue vs?

C. It doth vs to vnderstand, that euen as God hath redeemed vs, and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his Redemption and Saluation, through his holy Spirit. Of the holie Ghost, and his gifts.

M. How so?

C. In like manner, as the blood of Christ is the onely purgation of our soules: euen so the holy Ghost must sprinckle our consciences with the same to make vs cleane. *1. Pet. 1. 1. Iob. 1. Psal. 15.*

M. This needeth a more euident declaration.

C. That is to say, that the Spirit of GOD dwelling in our hearts, doth make vs feele *Rom. 6.*

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the vertue of our Lord Iesus: for it is he that doth open the eyes of our heart, to beholde Christs benefites towards vs, hee doth seale them in our hearts, and his Spirit doth also regenerate vs, and make vs newe creatures in such sort, that by his meanes we receiue al those gifts and benefits which be offered vnto vs in Christ our Sauiour.

Ephe. 1.

Minister.

15. Sunday. The fourth part which is of the Church.

WHat followeth now next?

C. The fourth part of our beleefe, where it is: I beleeue that there is an holie vniuersall Church.

M. What is the Church vniuersall?

What the Church is.

C. It is the bodie and fellowship of them that beleeue: whome God hath ordained and chosen vnto life euerlasting.

M. Is it necessarie that wee beleeue this Article?

C. Yea, vnlesse wee minde to make Christs death of none effect, & make all those things to no purpose, which wee haue rehearsed alreadie, for all Christs doings proue there is a Church.

For what purpose Christ suffered death.

M. This is then thy saying, that all which hitherto hath been declared, doth touch the cause and ground of our saluation, in so much as God hath receiued vs into his fauour, by the

the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holie Spirite: but now the effect that commeth of all this is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

M. What meanest thou, by calling the Church, holie?

C. I call the Church holie in this sense, because that those whom GOD hath chosen he iustifieth, and reformeth vnto holinesse and innocencie of life, to make his glorie to shine in them: and also our Sauiour Christ hath sanctified his Church which hee redeemed: to the ende it might be glorious, and without spot. *Rom.8.* *Ephe.1.* *Ephe.5.*

M. What meaneth this word Catholike, or vniuersall?

C. It serueth to put vs in remembrance, that as there is but one head of the faithfull: euen so it behoueth them to bee knit together in one bodie, so ỳ there bee not diuers Churches, but one church onely, dispersed throughout the whole world. The meaning of this word Catholike. *1.Cor.1.* *Ephes.4.2&6*

M. Declare as touching the Communion of Saints. The Communion of the faithfull.

C. That clause is put to, for a more plaine declaration of the vnitie of the members of

Christes

Christes Church. Moreouer, it doth vs to vnderstand, that all the benefites that Christ hath giuen to his Church, belong to the profite and saluation of euery faithful person, for so much as they haue all a communitie together.

Minister.

10. Sunday. BVt is this holinesse of the Church now alreadie perfite?

C. No verely: for it is in continuall battaile, so long as it is in this world, and laboureth alway vnder imperfection and infirmities, which shal neuer be cleane taken away,

Ephes. 5. vntill it bee altogether coupled to her head Christ, by whom it is perfectly sanctified.

M. Is there none other was to knowe this Church but by faith?

C. Yes verily: there is a Church, which may be seene to the eye, for so much as God hath giuen sure tokens by the which we may knowe the same: but here in this place mention is made properly of that Church, which he hath chosen by his secret election to euerlasting life, the which cannot bee perfectly discerned by our senses.

M. What is there more?

Touching the forgiuenes of sins. C. I beleeue the Remission of sinnes.

M. What is the proper signification of this

word

word Remission?

C. That God doth freely forgiue al the sins of them which beleeue in him, in such sort, that they shal neuer be called to any accompt, to receiue any punishment therefore. 15

M. It is easie then to bee gathered of this, that wee doe not merite by our owne satisfaction, that God should pardon our sinnes.

C. Ye say true: for our Sauiour Christ hath made satisfaction, by sustayning the paine due vnto the same: for we of our part be not able to make any recompence to God, but of his meer liberality we obtain this benefit freely.

M. Wherefore doest thou make mention of Remission of sinnes immediatly after that thou hast spoken of the Church?

C. Because that no mã can receiue forgiuenesse of sinnes, vnlesse he be ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes bodie euen to the end, like a true member of his Church. There is no remission of sinnes without the bodie of the Church. *Esay.46. Ezech.13. Ioel 2. Gen.8.*

M. By this saying then without the church, there is nothing but Hell, Death and Damnation.

C. That is most certaine, for all such as doe deuide themselues from the bodie of Christ, to breake the vnitie thereof by Sects, are vterlie destitute of all hope, to enioy euerla- *1.Pet.3.*

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sting life, whiles they keepe themselues so deuided.

Minister.

47. Sunday. WHat followeth more?

C. The rising againe of the bodie, and life euerlasting.

M. Whereto serueth this Article of our beleefe?

Of our resurrection. C. To teach that our felicitie consisteth not in any thing vpō earth, the which knowledge may serue vs for two necessarie purposes. First, it serueth to teach vs to passe through this transitorie world, as through a straunge Countrie, setting not by earthly things. Secondly, it putteth vs in cōfort, that although as yet we doe not fullie enioy the fruit of that grace which our Lord God hath freelie giuen vs in Christ, that yet we ought not to bee discouraged, but patiently to waite for him, vnto the time that he shall appeare.

M. What shall bee the manner of our Resurrection?

1. Cor. 15. C. All they which be dead before that time, shall then take their owne bodies againe vnto them: howbeit they shalbe of another sort, that is, they shall be no more subiect to death or corruption: and yet notwithstanding, they shall be of the selfe same nature and substance

as

as before, and such as shall then remaine a-
liue, God will raise thē vp maruellously: and
sodainly chaunge their bodies in the twinck-
ling of an eye, as we haue sayd before. 1.

M. Shall not the wicked bee aswell partak-
ers of this Resurrection, as the faithfull?

C. Yes verely: but they shal be in condition farre vnlike: for the faithfull shal rise againe to euerlasting ioy and saluation, and the o-
ther to euerlasting death and damnation. *Matth 25. Iohn 5.*

M. Wherefore is there mention made of life euerlasting, and not of Hell?

C. Because the Creede is a briefe summe of our faith, containing in as few words as can be, that which belongeth peculiarly to com-
fort the consciences of Gods faithfull: there-
fore Gods benefites which he freely bestow-
eth vpon his people, be rehearsed onely with-
out any mētion of the wicked, who are cleane shut out of his kingdome.

Minister.

SInce wee haue the foundation whereupon our faith is builded, wee may well gather hereof what is the right faith. 18. Sunday.

C. Yea verely: That is to say, it is a sure perswasiō, and a stedfast knowledge of Gods tender loue to wards vs, according as he hath plainly vttered in his Gospell, that he shal be What thing liuely faith is.

both a father and a sauiour vnto vs, through the meanes of Iesus Christ?

M. Doth faith stand in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holy Ghost, and very experience doth confirme the same.

M. How so?

C. For the feeblenes of our wittes is such, that wee can by no meanes attaine vnto the spirituall wisedome of GOD, the which is reuealed vnto vs by faith: and our hearts are naturally inclined to a certaine distrust, or at the least a vain trust, either in our selues, or in other Creatures: But what time Gods Spirit hath lightned our hearts, and made vs able to vnderstand Gods will (the which thing we cannot attaine otherwise) then doth he arme vs also with a stedfast confidence in his goodnesse, sealing the promises of saluation in our hearts.

M. What profite commeth to vs through this faith when we haue it?

This faith maketh vs sure of our righteousnesse.

C. It doth iustifie vs before God, and maketh vs inheritours of euerlasting life.

M. Is not a man then iustified through good workes, if he liue holily and in the obedience of Gods will?

C. If

C. If any man were perfect before God, he might worthily be called righteous: but for so much as wee are all wretched sinners in the sight of God, wee are driuen to seeke elswhere, for a worthinesse to make answere for vs to Gods iudgement.

Minister.

BVt be all our workes so disproued, that they can merite nothing at all for vs before God? 19. Sunday

C. First all such workes as wee doe of our selues, by our nature are vtterly corrupt: whereof it followeth necessarily, ỳ they can not please GOD, but rather do procure his wrath, and he condemneth them euery one. All mans workes bee damnable, vntil they be regenerate thorow Gods spirit.

M. This is then thy saying, that vnto the time that GOD hath receiued vs to mercie and regenerate vs by his Spirite, we can do nothing but sinne: euen as an euill Tree can bring forth no fruite but that that is euill. *Matth. 10.*

C. Euen so it is: for although our workes make a faire shew to mans sight, yet they are wicked before GOD, so long as the heart is nought, vnto the which God chiefly hath respect.

M. Hereby then thou doest conclude, that it lyeth not in our power to preuent God with our Merites, and so to prouoke him to loue

bs, but much rather we thereby do stirre him to be more and more angrie against vs.

C. Yea surely: and therefore I say, that *Titus 3.* without any cõsideratiõ of our owne works, he doth receiue vs into his fauour, and of his bountiful mercie, through the merites of our Sauiour Christ, accounting his righteousnesse to bee ours, and for his sake imputeth not our faults vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as through beleeuing, that is, receiuing with an assurance of the heart the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meaning, that as God doth offer righteousnesse vnto vs by his Gospell, so the onely way to receiue it is faith.

C. So I meane.

Minister.

20. Sunday. The good works which proceed only of faith.

WEl then, after that God hath once receiued vs into his fauour, be not the workes which wee doe by the vertue of his Spirit, acceptable vnto him?

C. Yea verely: because he doth of his free goodnesse so accept them, & not because their worthinesse doth deserue so to be esteemed.

M. How is it that they bee not worthie of them

themselues to be accepted: since they proceed of the holy Ghost?

C. Because there is mixed some filth, throw the infirmitie of the flesh, whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his conscience, that GOD will not straightly examine his workes, nor trie them by the sharpe rigour of his Iustice: but that he will hide the vnperfectnesse, and the vncleane spots that be in them, with the pureness of our Sauiour Christ, and so account them as perfect.

M. May we say then, that a Christian is iustified by his workes after that God hath called him, or that he doth merite through them Gods fauour, or the procurement of life euerlasting? The way to doe good works which please God.

C. No verely: but rather it is sayd, that no man liuing shall be iustified in Gods sight: and therefore wee must pray, that he doe not enter into iudgement with vs. *Psal.* 143.

M. Thou meanest not hereby, that the good deedes of the faithfull are vnprofitable?

C. I meane nothing lesse: for God promiseth to rewarde them largely, both in this

worlde, and in the life to come: And yet this notwithstanding, those rewards of God be not giuen for our worthie deserts, but onely because it pleaseth God of his goodnesse to loue vs freely, and so to couer and forget our faults, that he will neuer call them any more to remembrance.

A right faith is neuer idle. What it is to beleeue in Christ.

M. May we be iust without good workes?

C. That is not possible: For to beleeue in Christ, is as much to say as to receiue Christ in such sorte, as hee doth giue himselfe vnto vs: now this is an euident thing, that Christ doth not onely promise to deliuer vs from death, & to restore vs vnto the fauour of God his Father, through the onely merites of his innocencie, but also he promiseth to make vs new creatures by his holy Spirit, to the end that we should leade an holy conuersation in all good workes, so that these must be ioyned together, except wee would deuide Christ from himselfe.

M. Then I see, that it is farre from the office of Faith, to make men despisers of good deedes, that it is the very roote whence all good workes doe spring.

The effect of the Gospell is faith and repentance.

C. It is most certaine, and for this cause the doctrine of the Gospell doth consist in these two poynts, Faith, and Repentance.

Minister.

Minister.

WHat maner of thing is repentãce? C. It is the hatred of sinne, and loue of Iustice, proceeding of the feare of God, which bringeth vs to the forsaking of our selues, & to the mortifying of our flesh, that wee may giue our selues to be gouerned by the Spirit in the seruice of God. 21. Sunday: What repentance is.

M. This then was the second member in the diuision, which wee made at the beginning, concerning a Christian mans life.

C. Yea verely: and wee haue sayd also, that the very right and allowable seruice of God, doth consist in obeying his will. Wherein the right seruing of God standeth.

M. Why so?

C. Because he will not be serued after our phantasie, but after his owne pleasure.

M. What rules hath hee giuen vnto vs, to leade our life by?

C. His Law.

M. What thing doth it containe?

C. It is deuided into two parts, whereof the first doth containe foure Cõmandements: the second doth containe sixe, so that there bee ten in the whole. The law hath two parts. *Leuit.* 19.

M. Who hath made this diuision thereof? *Deut.* 5.

C. God himselfe: who also gaue it written in two Tables vnto Moses, saying: that the *Exod.* 34. *Deut.* 10.

whole was reduced in ten sentences.

M. What is the content of the first Table?

The effect of the first Table.

C. It containeth the manner of the true worship of God.

M. What is contained in the second Table?

The effect of the second Table.

C. How wee ought to behaue our selues towards our neighbours, and what duetie we owe vnto them.

Minister.

22. Sunday. The first Cómandement. *Exod.* 20. *Deut.* 5.

REhearse the first Commaundement.

C. Hearken & take hæde Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage: Thou shalt haue none other Gods before my face.

M. Declare the meaning hereof.

C. In the beginning hee vseth as it were an introduction to the whole Lawe. For hee doth chalenge here vnto himselfe, first authoritie to commaund, naming himselfe euerlasting, and the creatour of the world. And àgaine after he calleth himselfe our GOD, to make vs highly to esteeme his doctrine: for if that hee bee our Sauiour, it is good reason that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people

people of Israel?

C. Yes verely, as concerning the bodie, howbeeit, it belongeth also indifferently vnto vs all, in so much as hee hath deliuered our soules from the spirituall captiuitie of sinne, and from the tyrannie of the diuell. What signifieth the deliuerance out of Egypt.

M. Why doth hee make mention of this in the beginning of his Law?

C. To put vs in remembrance how greatly we are bound to obey his good pleasure, and what vnkindnesse it is to doe the contrarie.

M. What requireth hee in this first Commandement?

C. To reserue vnto him onely his whole honour, not giuing any part thereof to any other. The summe of the first Commandement.

M. What is his due honour?

C. To worship him, to put our whole trust in him, to call vpon him, and such other like, which he attributed only vnto his Maiestie. The honour that is due to God alone.

M. Wherefore saith he: before my face?

C. For so much as he seeth and knoweth all things, and iudgeth the secret thoughts of mens hearts, hee signifieth vnto vs that hee doth not require onely that in outward profession, but that vnfainedly from the bottome of our hearts, we doe take him for our onely God.

Minister

Minister.

23. Sunday. The second Commandement touching images, and the worshipping of them.

RHearse the second Commandement.

C. Thou shalt make thee no grauen Image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serue them.

M. Doth he vtterly forbid the making of any Image?

C. No: but hee doth forbid expressly either to make any Image to represent God, either to worship him thereby.

M. Wherefore are wee forbidden to represent God in any visible Image?

Deut. 4. Esay 5. Acts 17. Rom. 16.

C. Because there is no cõparison betweene him that is an euerlasting Spirit, incomprehensible; and a materiall bodie, mortall, corruptible, and visible.

M. Thy minde is then, that hee doth great dishonor to Gods Maiestie, that goeth about to represent him in such sort.

C. Yea verely.

M. What manner of adoration is here condemned?

Of honour forbidden to Images.

C. Wee are forbidden here to come before any Image, to make any prayers, or to bowe our knee before it, or to make any other signe of

of reuerence, as though God did there shewe himselfe by them.

M. This is not then to be taken, as though all Caruing, or painting of Images were vtterly prohibited, but alonely to make Images, either to seeke, or honour GOD in them, or to abuse them vnto any kinde of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this Commandement giuen?

C. That as in the first Commaundement God sheweth himselfe to be him alone, whom we ought to worship and honor: euen so now he sheweth the right manner of worshippe, to withdrawe vs from all superstitious and carnall imaginations.

Minister.

GOe forth. 24. Sunday.

C. He ioyned vnto it a threatning that hee is the eternall, our God, ielous, visiting the iniquitie of the Fathers in their Children, vpon the third and fourth generation of such as doe hate him.

M. Wherfore doth he make mention of his might?

C. To signifie that he is of sufficient power to maintaine his honour.

M. What

M. What meaneth he by speaking of ielosy?

C. That he cannot abide a companion with him: for euen as he hath of his vnspeakeable goodnesse freely giuen himselfe vnto vs, euen so he will that we become altogether his, and this is the chastitie of our Soules, that they be dedicated vnto him, and kept holy for him: as contrariwise it is a spirituall whoredome, if they be withdrawne from him to any kinde of Idolatrie, or Superstition.

Touching Spirituall whoredome.

M. How ought this to bee taken, that hee punisheth the transgressions of the Fathers in their Children?

C. To pearce our hearts more deeply with the terrour of his wrath, who doth not onely threatē to punish the offenders, but also their posteritie after them.

M. What? Is not this contrarie vnto the righteousnesse of God, to punish the one for the others fault?

C. If wee consider the state of man, the question is soone answered: for we are euery one of vs by nature vnder the curse of GOD, so that we cannot finde fault with God, when he leaueth vs in this state. And as he sheweth his fauour towards his seruants, when hee doth blesse their posteritie, so doth he shewe his vengeance towards the wicked, when he

How God punisheth the Fathers wickednes in the Children.

he suffereth their offspring to continue in their cursed state.

M. What saith he more?

C. To the end he might stirre vs also with tender loue, he saith moreouer, that he sheweth forth his abundant mercie vnto the thousand discent of such as loue him, and keepe his Commandements.

M. Doth hee meane that the obedience of a faithfull man shal be sufficient to saue his posteritie, although it be wicked?

How God sheweth mercie to a thousand generations.

C. No: but that he will in such sort shewe forth his goodnesse towards the faithful, that for the fauour hee beareth vnto them, he will also be knowne vnto their children, not onely minding to prosper them heere in things of this world, but to sanctify them also with the gifts of his Spirit, whereby we may become obedient to his will.

M. But this seemeth not alwaies so.

C. No: for as the Lord doth reserue this libertie to himselfe alwayes, to shew mercie vnto the children of the wicked: so on the other part, hee hath not so bound his grace to the children of the faithful, but that he may at his pleasure reiect whō he will, yet notwithstanding, he doth in such wise order these things, that all men may easilie see, that he hath not *Rom. 5.*

made

made this louing promise for nought.

M. Wherefore doth he rehearse here in the promises to a thousand descents, whereas in the threatning he made mention but of three or foure?

Exod. 34. *Num.* 14. *Psalm.* 102. C. To signifie that God is alwayes more readie to vse gentlenesse and fauour, then roughhesse or rigour: according as he sayth of himselfe that he is ready to shew mercie, and slow vnto anger.

Minister.

25. Sunday. The third Commandement. LEt vs come to the third Commandemẽt.

C. Thou shalt not take the name of the Lord thy God in vaine.

M. What is the vnderstanding thereof?

Of Othes. C. He doth not onely forbid to abuse & blaspheme the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous oaths.

M. May a man then sweare lawfully at any time?

C. Yes verely: when there is iust occasion, that is to say, to maintaine the truth when the time shall require, and likewise to keepe brotherly charitie among vs.

M. Doth he disproue no oathes, but such as are made to the hindrance of Gods honor.

C. In one kinde of Oath, he teacheth vs a generall

generall rule, that we neuer vse the name of God but in feare and humblenesse, to glorifie his name. For euen as it is holy and of most worthie price, so it behoueth vs to take diligent heede, that we doe not in such sort name it, that either wee may seeme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence.

With what reuerence we should name God.

M. How shall this be?

C. If wee doe neither thinke, nor speake of God, nor of his workes, but with a reuerence and honour.

M. What followeth?

C. A threatning that hee will not hold him innocent that taketh his name in vaine.

M. Seeing that God pronounceth threatningly in other places in a generalitie, that he will punish all transgressions, what vehemencie is there besides in these words?

C. He doth expressly declare hereby in how great estimatiō he hath ỹ honor of his name, for so much as he saith euidently that he can not abide that any man doe despise it, to the intent that he might reuerence it the more.

Minister.

LEt vs come to the 4. Commandement.

26 Sunday. The fourth Commandement.

C. Remember to keepe holy the Sabboth day: Sixe dayes shalt thou labour and

and doe all thy worke, but the seuenth day is the rest of the Lord thy God: thou shalt doe no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruant, nor thy handmaide, nor thine Oxe, nor Asse, neither the stranger that is within thy gates: for in sixe daies God made heauen and earth, and al that is in them, and the seuenth day he rested, wherefore he hath blessed the day of rest, and made it holy to himselfe.

M. Doth GOD commaund to labour sixe daies, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauell sixe daies, and maketh a restraint onely of the seuenth, in the which hee forbiddeth to labour.

M. Are we then bound by Gods Commandement, to restraine one day in the weeke from all manner of labour?

C. This Commaundement hath a certaine speciall consideration in it: For as touching the obseruation of bodily rest, it belongeth to the Ceremoniall Law, which was abolished at the comming of Christ.

M. Saiest thou then that this commandement belongeth peculiarly vnto the Iewes, and that God did giue it onely for the time of the old Testament?

C. Yea

C. Yea verely, as touching the Ceremonie thereof.

M. Why then, is there any other thing contained in it besides the Ceremonie?

C. There be three considerations why this commandement was giuen.

The considerations for the which the Sabboth day was ordayned.

M. What are they?

C. The first is that it might bee a figure to represent our spirituall rest. The second, for a comely order to be vsed in the Church. And thirdly, for the refreshing of seruants.

M. What is spirituall rest?

C. That we cease to doe our owne workes, that the Lord may bring forth his workes in vs.

M. How may we this rest?

C. By mortifying our flesh, and subduing the inordinate affections of our nature, to the end that Gods spirit may beare rule in vs.

M. Are we bound to this rest but one day in the weeke?

C. Yes continually: so that when we haue once begun to enter into it, wee must goe on forward whiles our life lasteth.

The spirituall Sabboth is continuall.

M. Why: is there but one day appointed to represent vnto vs, a thing that dureth our whole life?

C. It is not necessarie that the figure doe

resemble in al poynts the thing it is ordained to represent: it is sufficient if they be like in some poynts.

M. Wherefore was the seauenth day appointed, rather then any other?

The number of seuen. C. The number of seuen doth signifie perfection in the scripture: wherefore the seuenth day was most meet, to set out vnto vs a thing that should still continue. Moreouer, it putteth vs in remembrance that our spirituall rest is but begun in this life, neither shall it be perfect vntill we depart this world.

Minister.

27. Sunday. WHat is ment by that which our Lord alleageth here, saying, that it behoueth vs to rest, for so much as he hath done the same?

C. When God had created all his workes in sixe dayes, he appointed the seuenth to the consideration of his workes. And to the intent we might the more be stirred thereto, he setteth forth his owne example vnto vs, because, there is nothing so much to bee desired as to become like vnto him.

M. Must we then daily meditate the works of GOD? Or is it enough to haue minde of them one day in the weeke?

C. Our duetie is to be exercised daily therein:

in: but for our weakneſſe ſake, there is one certaine day appoynted. And this is that politicke order whereof I ſpeake.

We are bold to praiſe God continually in his workes.

M. What order is then to be obſerued that day?

C. That the people come together, & giue diligent care to the word of God vſe common prayers, and make profeſſion of their faith and religion.

As touching politicke order for dates.

M. What meanſt thou by thy ſaying, that it was partly ordained for the eaſe of ſeruants?

C. That they which bee vnder the power of others, might be releaſed ſomewhat of their labours the which thing alſo ſerueth to the furtherance of the Common wealth, for ſo much as euery man hath iuſt cauſe to bee the readier, willingly to trauaile the other ſixe dates, when they conſider that they may take reſt in the ſeuenth. *Coloſſ. 2.*

M. Let vs now ſee how this Commaundement belongeth vnto vs.

C. As touching the Ceremonie thereof it is abolliſhed: for we haue the accompliſhment thereof in Chriſt.

The Ceremoniall Sabboth is ended.

M. How ſo?

C. For our olde man is now crucified by the vertue of his death: and through his Reſurrection we are rayſed againe into a new-

nesse of life.

M. What is there then in this Commandement, that concerneth vs?

C. We are bound to obserue the politicke order appointed in the Church, for the hearing of Gods worde, for comming together to make common Prayers, and for the right vse of the Sacraments.

M. And doth the figure profite vs no more?

C. Yes verely: For it leadeth vs to the truth of that thing, whereof the Sabboth day is a figure: which is, that we being made the true members of Christ, ought to cease from our own workes, and commit our selues wholy vnto Gods gouernance.

Minister.

28. Sunday. The fift commandement.

LEt vs come now to the second Table.

C. Honor thy father and thy mother.

M. What doest thou meane by this worde Honor?

What honor is due to our superiours.

C. That Children vse humble obedience towards their father and mother, bearing a reuerent minde towarde them, readie to assist and ayde them, and willing to doe after their Commandements, according to their dutie.

M. Proceede.

C. God ioyned also a promise to this Commaundement, saying: that thy dayes may bee

prolonged

prolonged vpon the land, which the Lord thy God hath giuen thee.

M. What is the meaning of this promise?

C. That God will indue them with a long life, which haue their Father and Mother in due reuerence.

M. How commeth it to passe, that GOD promiseth man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie? A long life.

C. Though our life be neuer so full of wretchednesse, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his fatherly fauour, in that hee nourisheth them here, and preserueth them.

M. May a man gather of the contrarie part, that he who liueth not many yeares, is accursed of God?

C. No: but rather it commeth to passe many times, that our Lord taketh them soonest of all out of this world, whom he loueth most dearely.

M. In doing thus, it seemeth that hee keepeth not alwaies promise.

C. What promise soeuer God maketh vs, touching the benefits of this worlde, wee ought to take it with this condition, so farre forth as it shall be expedient for the health of Benefites of this world are promised with condition.

our soules: for it were a contrarie order, not to haue chiefe regard of the soule.

M. And what is to be layd of them that bee disobedient vnto Father and Mother?

The punishment of children which disobey their parents.

C. God will not onely punish them with euerlasting paine in the day of iudgement: but he will execute his vengeance also vpon their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some other way.

M. Doth not God speake expressely of the land of Canaan in his promise?

Psal. 24. 88. *and* 115.

C. Yes as touching the children of Israel: but wee must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledg that what Countrey soeuer we dwel inhabite, God hath giuē vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderstood in this Commandement?

C. Though no mention bee made in it expressly but of the Father and Mother, yet we must vnderstand in them all Magistrates and Superiours: for so much as there is one maner of consideration of them all.

M. What is that?

C. Because GOD hath giuen vnto them

preemi-

preeminence: for there is none authoritie of Parents, of Princes, of Magistrates, or Masters, neither any other office, or title of preeminence, but such as God hath ordained. Rom. 13.

Minister.

REhearse the sixt Commandement. 29. Sunday. The sixt Cōmandement.

C. Thou shalt not kill.

M. Is there nothing forbidden here but open Murther?

C. Yes verely: For considering that it is God who giueth this Commaundement, he doth not only giue vs a Law to restraine our outward deedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certaine kinde of murther lying priuilie in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurt vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towards any man?

C. No: for in that that GOD condemneth hatred, it is to bee vnderstood also, that he requireth of vs to loue al men vnfaynedly, procuring their wealth.

M. What is the seuenth Commandement? The seuenth Commandement.

C. Thou shalt not commit adulterie.

M. What is the effect of this Commaundement?

All whoredome is accursed. C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except wee will prouoke his wrath against vs.

M. Is there none other thing required in this Commandement?

The mind of the lawmaker is to be considered. C. Wee must alwayes haue regard to the lawmaker, who considereth not only the outward worke, but rather the affection of the heart.

M. What is here more required?

1. *Cor.* 2. 1. *Cor.* 6. C. For so much as our bodies and soules are the tẽples of the holy spirite, that we keep them in pureneſſe: and therefore we muſt not onely be chaſt, as touching the carnal act, but alſo in heart, wordes, and behauiour, ſo that there muſt be no part in vs defiled or vnchaſt.

Miniſter.

30. Sunday. The eight Commandement. GO on to the eight Commaundement.

C. Thou ſhalt not ſteale.

M. Doth this Commaundement forbid onely ſuch robberies, as be puniſhed by common lawes, either doth it reach any further?

Of theft. C. This Commaundement reacheth vnto all vnlawfull and deceiueable Occupations, whereby wee plucke vnto vs any part of our neigh-

neighbours substance, whether it bee by violence, by fraud, or by any other meanes, that God hath not allowed by his word.

M. Is it enough if a man refraine from the deede doing, either is it forbidden also to desire any such thing?

C. We must alwaies haue a consideration, that God was the maker of this Lawe, who, for so much as he is a Spirit, hath not onely regarde to robberies that bee committed in deede, but he considereth as wel our secret enterprises, our deuises and purposes, and the desires of our minds, to come by riches through our neighbours losse. Of inward theft.

M. What behoueth it vs then to doe?

C. Wee are bound to doe our indeuour, that euery man may haue his due and right.

M. What is the ninth Commandement?

C. Thou shalt not beare false witnesse against thy neighbour. The ninth Commandement.

M. Doth God forbid in this Commaundement, open Periurie before a Iudge onely? Either are we charged to make no lye, to the displosite of our neighbours?

C. Vnder one kinde hee giueth a generall doctrine meaning that wee may not speake any thing to the reproch of our Neighbour falsly, and that wee may in no wise backbite A generall doctrine touching Others

him

him, nor make lies of him, whereby he might sustaine losse in his goods, or bee hindered in his good name.

M. Wherefore doth he speake expressly of open Periurie?

After customable slandering and lying, there followeth shortly open Periurie.

C. To the intent that we might the more earnestly detest this vice of backbiting, and lying: signifying vnto vs withall, that whosoeuer doeth accustome himselfe to speake slanderously of his Neighbour, or to make any lye to his hinderance priuilie, hee will not be ashamed shortly to forsweare himselfe openly.

M. Be slanderous and lying words forbidden here alone? Either be we also restrained from all euill thinking?

C. Alwel the one as the other, by the reason which we haue alreadie alleaged: for that that is euill in the doing before men, it is euill to be willed or thought before God.

That that is ill to be done before men, is ill to bee thought before God.

M. Declare this in fewe words.

C. Wee are taught by this Commaundement not to iudge ill, or to speake any words that sound to the reproch of others, but rather to haue a good opinion of our Neighbours, and to maintaine their good fame, so farre forth as the truth will beare vs.

Minister.

Minister.

LEt vs come now to the last Commaundement.

31. Sunday. The tenth Commandement.

C. Thou shalt not couet thy Neighbours house: neither shalt thou couet thy Neighbours wife, nor his manseruant, nor his maide, nor his Oxe, nor his Asse, neither any thing that is thy neighbours.

M. Seeing the whole lawe is Spirituall, (as thou hast said) and for so much as euerie one of the other Commaundements were ordained as well to correct the rebellious affections of the heart, as to governe the outward doings, it appeareth that this Commaundement is superfluous.

C. In the other Commaundements, God would suppresse our will and affections, but heere in this he vtterly inhibiteth all euill thoughts, light motions, sodaine affections, yea though wee neuer fully purpose them, neither consent wilfully to doe them.

M. Saiest thou then, that the least motion or temptation that can enter into the thought of a faithfull man is sinne though he striue against it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughts and motions doe proceede out of our corrupt

Nature:

Nature: whereof I conclude, that the lustes which doe kindle, or stirre vp mans heart to doe amisse though he neuer consent to do the thing, bee nevertheless directly against this Commandement.

M. This is then briefly thy saying, that as euill lustes whereunto men consent, and subiect themselues, are reproued as sinne in the former Commandements: euen so by this Commaundement, God requireth of vs such perfection, that there may not so much as one euill motion once enter into our hearts, the which might prouoke vs to doe amisse.

Euery euill motion is a sinne.

C. Euen so I meane.

M. May wee not now make a briefe summe of the whole Law?

C. Very easily: for the whole Law is comprehended in these two poynts: the one is that we loue God with all our heart, with all our soule, & with our whole mind: the other is, that we loue our neighbour as our selfe.

The effect of the whole law Matth. 22.

M. What is concluded in the loue of God?

C. To loue him as our God: that wee acknowledge, & take him for our Soueraigne Lord, Master, Sauiour, and Father, so that hereby our duety is to loue him, to feare him, to honour him, to put our whole trust in him and obey him.

M. What

M. What doest thou meane by these words, with all our hart, al our soule, and our whole minde?

C. It is that we loue God with such a zeale, and feruent affection, that there may be in vs no desire, no will, no thought, no indeuor contrarie vnto his loue. To loue God with all our hearts.

Minister.

WHat is the meaning of ỹ second point? 32. Sunday.

C. As we be naturally inclined to loue our selues, and as this affection doth passe all the rest, euen so our loue towards our neighbours ought in such sort to beare rule in our hearts, that it should guide vs altogether, and should be a line and rule, thereby to order all our thoughts and deedes.

M. And whome meanest thou, when thou saiest, our neighbours?

C. I do not only signifie our kindred, friends, and such other as be of our familiar acquaintance: but such as be straungers vnto vs, and more then that, our very enemies.

M. How are we bound to them?

C. There is a bonde, whereby GOD hath tyed all men together, which is holy, and can not be broken by any mans malice.

M. Then

M. Then thou wilt say, if any man hate vs, that commeth of himselfe: and yet by the very order which God himselfe hath appointed, ceaseth not to continue still our neighbour, and we are bound euen so to take him.

C. So I meane.

M. Seeing the Lawe requireth such a perfect seruing of God, is not euery Christian man bound to frame his life after the same?

No man can fulfill the Law.

C. Yes truely: but wee haue in vs so much weaknesse, that there is no man which fulfilleth perfourme all that the law requireth.

M. Why doth God therefore require of vs such an exquisite perfection, as we be not able to reach vnto?

C. God requireth nothing of vs, but that which wee are bound to doe. But if we giue diligence to frame our liues to this rule set foorth in the Lawe, then albeit we be farre from the attaining vnto the perfection thereof, yet the Lord will not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to beginne to doe the least poynt that the Law requireth, vntil he bee regenerate through the Spirit of God. Moreouer, if it were possible to finde out any man

man, who were able to performe some part of that which the Law demaundeth, it should not be enough to discharge him before God, for the Lord pronounceth, that whosoeuer doth not throughly accomplish euery point contayned in the Law, is accursed. *Deut.17. Galat.3.*

Minister.

HEreof wee must needes gather that the Law hath two distinct offices, according as there be two sorts of men. 33. Sunday. To what vse the Law serueth vs.

C. What is? For as touching them that beleeue not, it serueth to none other purpose but to reproue them, and to take from them all manner of occasion, to excuse them before GOD: and this is that which Saint Paul speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to an other vse. Touching the vnfaithfull. *2.Cor.3.*

M. To what?

C. First, the lawe maketh it knowne vnto them, that they cannot bee iustified by their workes: & so by humbling them, it doth stirre them to search their Saluation in Christ. Secondly, where as it requireth more then is possible for any man to doe, it warneth them to pray vnto God, that hee would giue them To what vse the Law serueth touching the faithfull.

them strength, and also doth put them daylie in remembrance of their faults, to beate down their pride. Thirdly, it serueth them in stead of a bridle, to holde them fast in the feare of God.

M. Then albeit for the time of this transitorie life, wee neuer accomplish the Lawe, yet it is not to bee thought a vaine thing, that it requireth of vs such perfection: for thereby it setteth vp a marke vnto vs, to the ende that wee euery one, according to the grace wherewith God hath indued vs, might continually with so much more feruent affection walke toward it, and studie daylie more and more to come toit.

C. So it is meant.

M. Haue we not a perfect rule of all righteousnesse set out in the Law?

C. Yes: so perfect that GOD commaundeth none other thing of vs then to follow it: and contrariwise, God disalloweth and refuseth, whatsoeuer a man taketh in hand to doe besides: For obedience is the onely Sacrifice which he requireth.

Obedience to the lawe, is Gods onely seruice, and the sacrifice that he requireth. 1. *Sam.* 15. *Ieremy.* 7.

M. To what purpose then doth all those motions, declarations, exhortations, & commaundements serue, which the Prophets and Apostles make?

C. They

C. They are nothing else but expositions of the Law, which leade vs to the obedience of the Law, rather then draw vs from it.

M. Yet it seemeth, that the Lawe doth not set out euery mans particular vocation.

C. Where as the Law of God prescribeth that we ought to render vnto euery man, that that is his due, wee may right well gather thereof, what euery mans duty is in his state and calling: further (as we haue already said) the residue of the Scripture maketh a more particular and plain declaration of the same: for the selfe same things, which God hath in fewe words comprehended in these tables of his Commaundements, other parts of the Scripture doe intreat here and there more at large.

Minister.

SEeing we haue now spoken sufficiently of the right seruing of God (that is to say, of obedience to his will) which is the second part of the honour due vnto him, let vs treate now also of the third poynt. 34. Sunday. The third poynt touching the true honouring of God, is calling on him in our neede.

C. We haue said here before, that the third maner of honour, which he demandeth of vs, is to call vpon him, and to seeke for help at his

hand in all our needes.

M. Doest thou meane, that wee must call vpon him alone?

C. Yea: For he challengeth this as peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs to require succour at mans hand?

C. There is a great difference betweene those two things: for we call vpon the name of God, to protest that wee looke for no helpe but at his hand, hauing our whole affiance in him, and in none els: yet in the meane time wee seeke the helpe of men, so farre forth as God giueth vs leane, and as he hath lent thē meanes to succour vs.

M. Then to demaund succour of men is nothing at al cōtrary to this, that we are bound to make our prayer onely vnto God for help, for so much as wee put not our trust in them, neither seeke their succours, but so farre forth as God hath ordayned them Ministers, and bestowers of his goodnesse, to our necessitie and comfort,

C. Ye say well: And in very deede, whatsoeuer benefite wee receiue at any mans hand, we are so bound to take it, as if God himselfe did deliuer it vnto vs: for the trueth is that it is he, who sendeth vs all those things by

their

their hands.

M. Is it not then our dutie to giue thanks vnto men for their benefites, seing the law of Nature so teacheth?

C. Yes: And if it were for no more, but for that it hath pleased God to call them to such honor as to be the dealers and distributers of his benefites: for God in so doing, doth binde vs vnto them, and will that we take the same thankfully at their handes.

M. It appeareth by this, that wee may not call vpon Angelles or Saints departed for helpe.

C. It is certaine: for touching Saints departed, God hath not appoynted vnto them any such office, as to helpe vs. And as concerning his Angels, although he doth vse them as Ministers to serue for our health, yet is it not his will, that wee should call vpon them for helpe, neither haue our refuge vnto them in time of neede. Neither Angels nor Saints departed, are to be called vpon for any help.

M. Then whatsoeuer is not agreeable to the order, which God hath set forth vnto vs, is repugnant vnto his will.

C. I meane no lesse: for if so be wee be not content with that order, which GOD hath by his worde set foorth vnto vs, it is a most certaine token of infidelitie. Moreouer, if in An euident token of infidelitie.

ſtéde of ſeeking vpon God alone, for helpe in all our needes, wee ſhall haue recourſe vnto Angels or any other creatures, putting any part of our confidence in them, wee commit therein damnable Idolatrie, by attributing vnto them that thing, which ought to be peculiarly reſerued vnto God.

Miniſter.

35. Sunday. Of Prayer.

LEt vs come now to the right manner of prayer vnto God. Is it enough to pray with the tongue, either is a feruent minde, and earneſt affection of the heart alſo required?

We muſt pray with an hartie affection.

C. The tongue is not alway neceſſarie in praying: but the vnderſtanding and earneſt affection, are alwaies neceſſarily required.

M. How proue you that?

C. For ſo much as GOD is a Spirite, he requireth alwayes the heart: As at all other times, ſo ſpecially in time of prayer, whē we ſhew our ſelues in his preſence, and enter into communication with him: and thereupon he maketh a reſtraint of his promiſe, ſaying: that he will be at hand, to heare only all them which call vpon him in truth: contrariwiſe hee pronounceth all them accurſed, which pray hypocriticallie, or without an earneſt affection.

Pſal 29 45.

They are curſed of God, that pray without hartie affection.

affection.

M. Then all such Prayers as be made onely with the mouth, be vnprofitable, and to no vse.

C. They be not onely vnprofitable, but prouoke God to displeasure.

M. What manner of affection is required, to make the prayer acceptable?

C. Wee must first of all haue such a feeling of our pouertie and wretchednesse, that wee may perceiue an earnest vexation, and griefe of minde, through the lothsomnesse of sinne: we must also haue a feruent desire to obtaine grace at Gods hand, which desire must kindle our hearts, and ingender in vs a feruent prayer.

To pray for things when we feele not the necessitie thereof, is both vnprofitable, and also offendeth God.

M. Do these things proceed of our nature? Either are they giuen vnto vs by the speciall goodnesse of God?

C. God must worke herein: for wee are of our selues dull, and vnto all lust to prayer: but the Spirit of God doth stirre vp in our hearts such sighes, as no tongue is able to expresse, & indueth our minds with such a zeale and feruent affection, as God requireth in Prayer.

Rom.8. *Gal.4.*

M. Doth this doctrine teach vs, that wee ought not to dispose, and stirre vp our selues

to prayer.

Gods Spirit is our onely Schoolemaister to teach vs to pray.

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selues colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it would please him to enflame vs with his Spirit, whereby we may be framed to prayer, with such affection of minde, as we ought to doe.

M. As touching the vse of the tongue, thou doest not compt it vtterly vnprofitable, in making of prayers?

The tongue serueth to a good vse in the making of our prayer.

C. No: For the wordes which the tongue vttereth, do many times helpe, stirre vp and confirme the minde, so that it is not lastie drawne from GOD. Moreouer, for so much as the tongue is created of GOD for his glorie, aboue al other members of the bodie, it is reason, that the tongue be employed by all meanes to that vse: finally, the very feruent affection of the heart doth many times, through a vehement motion enforce y tongue to speake, though a man did not purpose so to doe.

To pray in a straunge language, is a mocking of God.

M. Since it is as thou sayest, to what purpose is it to pray in a language that a man doth not vnderstand?

C. It is a very mocking of God, and superstitious hypocrisie.

Minister.

Minister.

WHen we make our prayer vnto God, do wee it at all aduentures, without sure knowledge, whether wee shall obtayne any profite or not: Either ought we to bee sure & perswaded that our prayers will be heard?

36. Sunday. 1. *Cor.* 14. Prayer must proceede of a sure confidence in Gods promise.

C. Wee must haue this euermore as a sure ground in all our prayers, that they shall bee accepted of God, and that we shal obtaine our request, so farre forth as it shall be expedient and necessarie for vs: Whereupon Saint Paul saith, that the right inuocation and praying vnto God, proceedeth of Faith. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayers vnto him aright.

Rom. 10.

M. What saiest thou then to them, which be in doubt, whether God will heare thē or not?

Whosoeuer doubteth whether God heareth his prayer, obtaineth nothing. *Matth.* 12. *Marke* 11.

C. Their prayers are vtterly voyd, seeing God hath made no promise to any such prayers: For he saith, whatsoeuer we shal aske, if we beleeue, he will graunt it vnto vs?

Three things make vs bold to aske of God.

M. It remaineth to know by what meanes, and in whose name wee may come by this sure confidence, to present our selues before God, considering that wee are vile sinners,

and farre vnworthie so to doe.

First his promise. *Psal.*50.55. *Esa.*30.65. *Iere.*29. *Ioel.*1. *Matth.*6.

C. First of all we haue promises of GOD, whereupon wee must stay our mindes, without hauing any regard of our owne worthinesse. Secondly (if wee bee the Children of GOD) hee doth encourage vs, and push vs forward with his holy Spirit to come to him familiarly, as to our Father: and that we should not bee afraide to come before his glorious Maiestie (although wee bee but as poore wormes of the earth, & most wretched sinners) he hath giuen vnto vs our Lord Iesus to be our Mediatour, to ỹ intent that we by the meane of his merite, hauing recourse vnto God, might haue an assured trust to find grace.

2. His spirit. *Rom.*8.

The mediation of Christ his owne Sonne. 2.*Tim.*2. *Heb.*4. 1.*Ioh.*8.

We may not pray but in the name of our Sauiour Christ. *Iohn* 14. 1.*Iohn* 2. *Ephes.*2. *Heb.*4. *Rom.*1.8.

M. Doest thou meane it thus, that we may not call vpon GOD by prayer, vnlesse it be done in the name of our Sauiour Christ?

C. Yes: for we haue an expresse commandement so to doe: and in so doing, we haue a sure promise, that through his intercession all our requests shall be graunted vnto vs.

M. Is it not then a foolish presumption, to present our selues boldly before God, since we haue Christ for our Aduocate, and set him before vs, to the end that God may for his sake accept both vs and our prayers?

C. No

C. Noverely: for we make our prayers as it were by his owne mouth, for so much as he himselfe openeth the way for vs, and maketh our prayers to be heard, yea, and intreateth also continually for vs.

Minister.

LEt vs treate now of the substance of our Prayers. Is it lawfull for vs to pray for all things that wee phansie, either is there a certaine rule to pray?

C. If we should follow our owne phantasie in making our prayers, they should be very euill framed. For we are so blind, that we are not able to iudge what is meete to be prayed for: Moreouer all our desires are so inordinate, that it is expedient for vs to bridle thē.

37. Sunday. We may not frame our prayers according to our owne phantasie, but as Gods word teacheth vs, and his holy spirit directeth vs. *Matth. 6.*

M. What is then to be done?

C. Wee must learne of God what is meete to bee prayed for, seeing hee alone knoweth what is necessarie for vs, that he leadeth vs as it were by the hand, so that we our owne selues doe nothing but follow.

M. What instruction hath he giuen vs for Prayer?

C. Hee hath taught vs sufficiently, how, and wherefore to pray throughout the whole Scripture: but to the intent to bring vs to one certaine and sure marke, he hath set forth

vnto

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C. Hee hath taught vs sufficiently, how, and wherefore to pray throughout the whole Scripture: but to the intent to bring vs to one certaine and sure marke, he hath set forth vnto

vnto vs one maner of prayer, wherein hee hath briefly comprehended all such poynts, as be meete or lawfull for vs to demaund.

M. Rehearse that forme of Prayer.

Matth.6. Luke 11. C. It is the very same that our Lord Iesus taught his disciples to pray. For when they asked of him how they should pray, he answered, that they should say on this wise.

The faithfull praier which our Lord himselfe taught vs.

OVr Father which art in heauen, hallowed be thy name:

Thy kingdome come:

Thy will be done euen in earth as it is in Heauen:

Giue vs this day our daily bread:

Or sinnes. And forgiue vs our* debts, euen as we forgiue our debters:

And leade vs not into temptation:

But deliuer vs from euill.

For thine is the kingdome, and the power and the glorie for euer: So be it.

M. For the more easie vnderstanding hereof: tell me how many Articles bee contayned herein?

The diuision of the Lords Prayer. C. Syre: Whereof the three first doe concerne the glorie of God, without any consideration of our selues: the other three touch vs properly, and concerne our wealth and profite.

M. Why

M. Why then, ought we to desire any thing of God, that bringeth no maner of commoditie vnto our selues?

C. This is true, þ God of his infinite goodnesse doth dispose and order all things in such sort, that nothing can turne to the glorie of his name, which is not also profitable vnto vs: so that when his name is sanctified and honoured, hee maketh it redounde to our Sanctification, and when his Kingdome commeth, wee are after a sorte partakers thereof: yet notwithstanding, our duetie is at such time as we aske these things, to haue onely regarde to his honour, without any consideration to our selues, or to our owne commoditie.

M. By thy saying then, though these three first petitions are greatly profitable vnto vs, yet may wee not make them for any other purpose, but onely to desire to haue God honoured.

C. It is euen so: And likewise albeit the three last requests bee ordayned to pray for things expedient and necessarie for vs, yet euen in them also wee ought most earnestly to seeke Gods honour, so that it must bee the chiefe ende and marke, whereunto all our wishings and desires be directed.

Minister

Minister.

1. Sunday. LEt vs come now to the exposition of it: and before that wee proceed any further, wherefore is God named here, Our Father, rather then by some other name?

What use we call God Father. C. Since in time of Prayer speciallie wee ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name, which soundeth nothing but all sweetnesse, boauntie, and mercifulnesse, thereby to driue away all doubtfulnesse, and feare, and to make vs conceiue a bold courage to come familiarly into his presence.

M. May we then come boldly and familiarly vnto God, euen as a childe may come vnto his father?

C. Yea, & with a great deale more assured confidence, to obtaine whatsoeuer wee shall desire: for if we being euil, cannot chuse but giue vnto our children bread and meat, when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as wee haue neede of, since he is not onely good, but the very soueraigne goodnesse it selfe?

Luke.7.

M. May we not proone sufficiently by this, (that GOD is named our Father) the same thing which wee affirmed touching Christ, that

that our Prayer ought to be grounded vpon sure trust in his merits and intercession?

C. Yes certainly: for GOD doth acknowledge vs none otherwise to bee his Children, but only in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his Sonne Christ.

C. Euery faithfull man may right well call GOD his Father particularly: but in this forme of Prayer, our Sauiour Christ doth teach vs to pray in common, that we might remember thereby the duetie and charitie, which we owe to our neighbors in our prayers, and to admonish vs, not to care onely for our selues. Why we cal him our Father.

M. What meaneth this clause: which are in Heauen?

C. It is as much to say, as to name him high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdraw our imagination from thinking any thing of him worldly, or earthly, and that wee should not measure him by our fleshy iudgement, and so make him subiect to our

will

will and appetite, but rather that we might with all humblenesse of mind honour his excellent maiestie, and also that we might haue occasion to put so much the more our trust assuredly in him, considering that hee is Lord and master of all.

Minister.

28. Sunday. The first petition.

MAke an exposition of the first petition.

C. The name of God is his honour & renowne, whereby he is sanctified and praised among men: therefore wee desire that his glory may be aduanced aboue all things, and euery where.

M. Doest thou meane, that this his glorie may either increase or diminish?

In what sense we wish the setting forth of Gods glorie.

C. No verely in it selfe: But the meaning hereof is, that it may bee knowne as it ought to be: and that all the works which God doth, may appeare vnto men to be glorious, euen as they bee in very deede, so that he might by all meanes be magnified.

M. What doest thou meane in the second request, by the kingdome of God?

The second petition wherein the Kingdome of God consisteth.

C. This Kingdome consisteth principally in two poynts: that is to say, first in that hee gouerneth his elect through his holie Spirite: and againe in that he destroyeth the wicked

ked, which will not become subiects to his Kingdome, to the ende that it may euidently appeare, that there is no power able to withstand his power.

M. What vnderstandest thou in praying, that this kingdome may come?

C. That it would please God from day to day, to encrease the number of his faithfull flock, that hee would continually more and more bestowe the gifts of his holy Spirit among them, vntill the time come, when they shall be fully replenished: that he would also cause the light of his truth more and more to shine, & that hee would in such wise make his iustice to bee knowne, that the deuill and his kingdome of darkenesse may come to vtter confusion, and that all wickednesse may bee cleane abolished, and rooted out. The Kingdome of Christ.

M. Is not this request performed daily?

C. It is partly fulfilled: yet we desire that it may be continually encreased and aduaunced, vnto such time as it shall come to ful perfection: which thing shall bee at the day of iudgement, what time GOD alone shall bee magnified, and all creatures shall be abased, and subiect vnto his Maiestie, and so he shall be all in all things. The perfect state of Christs Kingdome.

Minister.

Minister.

40. Sunday. The third request touching the accomplishmēt of Gods will.

IN what sense praiest thou that Gods will may be done?

C. That all creatures may bee subiect to him, and obey him in such sort, that whatsoeuer is done may be pleasant vnto him.

M. Doest thou meane then, that nothing may be done contrary to his will?

C. Our request is not onely, that he would bring all things to passe, as he hath appointed by his vnsearchable counsaile, but that he would beate downe all rebellion, so that all wils may obey his will onely.

M. In so doing, doe wee not vtterly refuse our owne willes?

C. Yes verely: And we pray not onely, that he would bring to nought such desires as be against his wil, but that he would also create in vs new mindes, and newe hearts, that our owne will being set apart, his Spirite may worke such a will in vs, as may be in al points agreeable vnto him.

M. Wherfore puttest thou vnto it: In earth as it is in heauen?

How Gods will is done in Heauen.

C. Because the Angelles, which bee his heauenly Creatures, studie nothing but to please him, without any motion to the contrarie, we desire that the like may be done in earth

earth, and that all men may be framed vnto a like willing obedience.

Minister.

COme now to the second part: what doest thou meane by thy daily bread which thou askest?

41. Sunday. The fourth petition. What is meant by our daily bread.

C. That word containeth all things whereof we haue needs in this present life, not onely as touching meate, drinke, and clothes, but all manner of things that God knoweth to be expedient for vs in this world, whereby wee may haue the fruition of his benefites in quietnesse.

M. Why beggest thou of GOD thy daily nourishment, since he hath giuen a charge vnto al men, to get their liuing with the labour of their hands?

C. Albeit wee are commaunded to labour for our liuing, yet all our labour, diligence, and prouision that wee can make, is not able to procure vs a liuing, but the onely blessing of God vpon our hands and trauaile, which prospereth the things wee goe about in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourisheth vs (notwithstanding we be commaunded to make prouision for those things), but the power of God maintaineth our life, and wee vse

God must bleese our labours.

them onely as Instruments.

M. Why callest thou it, Our bread, since we desire that it may be giuen vs?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours: albeit it is nothing at all due vnto vs. And againe, by this worde wee are put in remembrance, not to desire an other mans bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

Wherefore we call it daily bread.

M. Why saiest thou this day, and daily?

C. These two words doe teach vs to be contented, and not to wish more then is sufficient for our necessitie.

M. Seeing this is the common prayer belonging indifferently vnto all men, how is it that the rich (who haue prouided abundance of goods for a long time) may make this petition for one day?

C. All men both rich and poore must vnderstand, that what goods soeuer they haue, they can nothing profite them, but so farre forth as it pleaseth God to giue them the vse thereof, so that when we haue plentie, yet we haue nothing, vnles he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

41. Sunday. The fift petition. 41

What is contained in the fift request?

C. That it would please God to forgiue vs our debts.

There is none so holy that hath not neede to aske God forgiuenes of his sinnes and debts.

M. Is there any man liuing so iust, that needeth not to make this request?

C. No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles, for y behoofe of his whole Church: so thē whosoeuer would exempt himselfe from this, refuseth to bee of the companie of Christs flocke: and in very deed, the Scripture doth plainly testifie, that the most perfect man that is, if he would alledge one poynt to iustifie himselfe thereby before God, should be found faultie in a thousand. It is meete therefore, that euery man haue a recourse cōtinually vnto Gods mercy. Iob. 10.

M. After what sort thinkest thou, that our sinnes be pardoned vs?

Hereby debes are ment sins.

C. Euen as the very words of Christ doe sound: forasmuch as our sinnes be as debts, whereby wee are holden fast bound vnder the daunger of euerlasting damnation, we make supplication vnto God, that hee would of his meere goodnesse pardon them.

In what sort our sinnes are forgiuen.

M. Thou meanest then, that wee obtayne forgiuenesse of our sinnes by the free mercie of God onely.

C. Yea: for wee can by no meanes make amends for the least fault that wee haue committed, if God did not vse his bountiful liberalitie towards vs, by forgiuing them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our sinnes?

The fruite of remission of sinnes.

C. By this meanes wee are as acceptable vnto GOD, as if we were iust and innocent, and also our consciences be surely perswaded of his fatherly loue towards vs, whereby we attaine to euerlasting life and felicitie.

M. When thou makest thy prayer, that hee would pardon vs our debts, euen as wee pardon our debters, doest thou meane thereby, that we deserue to haue our sins forgiuen, in that that we forgiue other men their faults?

Our sinnes be pardoned freely.

C. No verely: for by that meanes we should not haue pardon of our sinnes freely, neither should the remission of them bee sufficiently grounded vpon the satisfaction which was made in the death of Christ as it ought to be: but in that that wee forget the wrongs done vnto vs, wee follow his example in gentlenesse, and meeknesse: and now to declare that we are his children, he hath giuen vs this as a badge to be knowne by, and to certifie our selues that we are so. On the other part also

be

he doth vs to wit, that wee may looke for nothing of him but extremitie and rigeur, if we be not readie to pardon, and to shewe fauour vnto them, which be in fault towards vs. 42

M. Thou meanest then, that God here refuseth to take them as his children, which can not forget wrongs committed against them: and that they should not think themselues to be partakers of the heauenly forgiuenesse. Whom God refuseth to count as his children.

C. Yes verely: and also to the ende that all men might haue knowledge, that that selfe same measure which they meat vnto other, shall be payed vnto them againe.

M. What is the next petition?

C. Leade vs not into temptatiõ, but deliuer vs from euill.

Minister.

MAkest thou but one request of this? 42. Sunday. The sixt petition.

C. No: for the second part doth expound the first.

M. What is the substance of this petition?

C. Wee desire that God doe not suffer vs to fall to wickednesse, neither permit vs to be ouercome of the Deuill, nor to bee led with the naughtie lustes of our flesh, which continually warre against vs: but that he would giue vnto vs power to withstand them, holding vs by with his hande, and keeping vs *Rom.7. Galat 10. 1.Cor.5.*

alwaies in his safegard, to bee our protector and guide.

M. By what meanes is this brought to passe?

C. When time God doth guide vs by his holy spirit, thereby causing vs to loue goodnesse, and to hate euill, to seeke after righteousnesse, and to flye from sinne: for by his holy Spirit we ouercome the deuill, sinne, and the flesh.

M. Hath euery man need thus to be guided?

C. Yea, euery man: for the deuill watcheth continually for vs, euen as a roaring Lion readie to deuoure vs, and wee on the other part bee so feeble and fraile, that hee would out of hand ouercome vs, if GOD did not both strengthen vs, and giue vs the victorie.

1. Pet 5.

M. What signifieth this word temptation?

What is temptation? Gen. 6. 7.

C. The wylie guiles and subtile assaults of the deuill, wherewith he assaulteth vs, for as much as we are naturally apt to be deceiued, yea readie to deceiue our selues, and our will is wholly bent to do euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he doe not leade vs into temptation, since that is an office belonging particularly to the deuill?

C. God

C. God of his infinite mercie doth preserue his faithfull, not suffering the deuill to leade them out of the way, neither permitting that sinne haue the vpper hande of them: so likewise, he doth not onely giue vs vp, cast off, and withdrawe his grace from such as hee will punish, but also he deliuereth them to the deuill, committing them vnto his tyrannie: He striketh them with blindnesse, and giueth them vp into reprobate mindes, that they become vtterly slaues vnto sinne, and subiect to all temptation. 43

M. What meaneth the clause which followeth: for vnto thee belongeth the kingdome, the power, and the glorie for euer.

C. It putteth vs agayne in remembrance, that our prayers be grounded vpon God, and vpon his mightie power and goodnesse, and not in any thing that is in vs, since we of our selues be vnworthie once to opē our mouthes to call vpō him. Agame, we are taught hereby to conclude all our prayers, in the praysing of his power and goodnesse.

Minister.

IS it not lawfull for vs, to aske any other petition or thing, then is heere rehearsed? 44. Sunday.

C. Albeit we are not forbidden to vse other words, and to frame them also after an other sort, yet there can no prayer be acceptable vnto God, vnles it be in effect and sense framed after this, which is vnto vs as it were a perfect rule, whereby to pray as wee ought to doe.

M. It seemeth now conuenient time to come to the fourth point, touching the honour due vnto God.

The fourth kinde of honour due vnto God.

C. We haue sayd alreadie, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of all goodnesse, that thereby wee may honor him.

M. Hath God set forth no rule to teach vs how we should doe this?

C. All the examples in the Scripture, of praysing and thankes giuing, ought to be as rules vnto vs.

M. Is there nothing contained in the Lords prayer, touching this matter?

C. Yes: for in that wee pray that his name may bee glorified, wee desire also that all his works may be seene (according as they be in deede) excellent and praise worthie, in such sort that if he punish vs, we may therby praise the vprightnesse of his iudgement: if he par-

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don our faults, wee may thereby haue occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible truth: briefly we require that there be nothing at all done, wherein the brightnesse of his glorie bee not shewed forth vnto vs: and this is to giue vnto him the laud and praise for all goodnesse.

M. What conclusion may wee gather of all that we haue hitherto spoken?

C. We may well conclude of this, the saying of Christ, that this is life euerlasting, to knowe the very liuing God, and him whom he hath sent, our Sauiour Christ, to knowe him, I say, to the ende to render due honour vnto him, that thereby he may become vnto vs not onely a Lord and Master, but also a Father and Sauiour: whereby also wee on the other part, may be his seruants, his children, and a people wholly consecrated to his glorie. *Iohn 17.* What euerlasting life is? *Mark 1.*

Minister.

WHat is the meanes to come by a state so excellent? 45. Sunday.

C. He hath for the same purpose left vnto vs his holy word, which is vnto vs as it were an entrie into the kingdome of heauen. Euerlasting life is offered and presented vnto vs by Gods word.

M. Where

M. Where shall we seeke for this his word?

C. It is contained in the holy Scripture.

M. How must wee vse this worde, to haue this profite by it?

C. Wee must receiue it, being perfectly perswaded thereof in our conscience, as of an vndoubted trueth sent downe from Heauen, submitting our selues vnto it with due obedience, louing it hartily with a feruent and vnfained affection, hauing it so printed in our hearts that we may followe it, and conforme our liues wholly vnto it.

M. Doe all these things lye in our power?

C. No, not one of them all: but God worketh them in our hearts in this wise, by his holy Spirit.

M. Is it not required of our part, that wee take payne, and doe our diligence, both to heare, and to reade this doctrine which is set forth vnto vs.

We must giue diligent heed to learne Gods word.

C. Yes doubtlesse: and first it is requisite, that euery man priuately in his owne house, giue him selfe to the studie of this word, but principally euery man is bound to haunt duely all Sermons made in the congregation of Christ, where this word is expounded.

M. Thinkest thou then, that it is not enough, that euery man doe giue diligence to reade

reade Gods word in his owne house, vnlesse they come also together to heare it preached openly? 45

C. I think it necessarie, if God of his goodnesse doe provide such meanes, that wee may heare it openly.

M. What is the reason?

C. Because our Saviour hath set and established this order in his Church, not to the end that two or three onely should observe it, but as a generall order for all men: and hee hath likewise declared that this is the onely way to build his Church, and to preserue the same: let vs therefore euery one be content to haue recourse to this rule, and not become wiser then our masters.

M. Is it then a thing necessarie to haue Pastors and Ministers in the Church?

C. Yea very necessarie: & at their mouthes men are bound to receiue the word of ỹ Lord with al humble obedience: so that whosoeuer doth set light of them, & regard not to heare their sayinges, they contemne also Iesus Christ, and deuide themselues from the fellowship of his flocke.

Pastors or Ministers in the Church are necessary *Ephes.* 3. *Matth.* 10. *Luke* 10.

M. Is it sufficient that wee haue been once instructed by their meanes, either els must we heare their doctrine continually?

C. It

C. It is nothing if a man begin well, vnlesse he continue still in the same: for we must kæpe vs in Christs schole, and continue still his schollers vnto the ende: and for that cause he hath ordained Ministers in the Church, to teach vs continually in his name.

Minister.

6. Sunday. IS there none other meane besides his word whereby God sheweth himselfe vnto vs?

Of the Sacraments. C. God hath ioyned his Sacraments with the preaching of his word.

M. What is a Sacrament?

C. A Sacrament is an outward token of Gods fauour, which by a visible signe doth represent vnto vs Spirituall things, to the ende that Gods promises might take the more deepe roote in our hearts, and that wee might so much the more surely giue credite vnto them.

M. What? Is this possible that a visible and a material signe should haue such vertue to certifie our conscience?

C. No, not of it selfe: but God hath ordayned it for such an end.

M. Since it is the proper office of Gods holie Spirite, to seale and print the promises

ses of God in our hearts, how canst thou attribute, or giue this propertie vnto the Sacraments?

C. There is a great difference betweene the one and the other: for Gods spirit is hee alone, who in very deede is able to touch and moue our hearts, to illuminate our minds, and to assure our consciences in such sort, that all those ought to bee accounpted his onely workes, so that the whole praise and glorie hereof ought to bee giuen vnto him onely: notwithstanding, it hath pleased our Lord to vse his Sacraments, as second instruments therof, according as it seemed good vnto him, without diminishing any poynt of the vertue of his Spirit. The difference betweene Gods Spirit and his Sacraments.

M. Thou meanest then, that the efficacie of the Sacramẽts do not consist in the visible signe, but wholly in the working of the spirit of God.

C. I meane euen so according as it is Gods pleasure to worke by meanes by him ordayned, without any derogation thereby to his glorious power.

M. What moued God to institute such instruments or meanes?

C. He ordayned them to helpe and comfort our weakenesse: for if wee were of spirituall nature

The Sacraments were ordained to helpe our infirmities.

nature as the Angels are, then wee were apt to consider both God, and his manifold graces after a spirituall manner also: but for as much as we are clogged with earthly bodies, it was needfull for vs that God did institute sensible signes, to represent vnto vs Spirituall and heauenly things: for otherwise wee could not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his holy promises, that we might be the better stablished in the same.

Minister.

47. Sunday. The Sacraments are necessarie.

SInce God hath ordained his Sacraments for our necessitie, it were a poynt of arrogancie and presumption, to thinke that they might be aswell left off as vsed.

C. Ye say trueth: so that whosoeuer doth willingly forbeare the vse of them, esteeming them as things more then needeth, he dishonoureth Iesus Christ, he refuseth his grace, and doth quench his holy Spirite.

M. But what assurance of Gods grace bee the Sacraments able to giue, seeing both the godly and the wicked doe receiue them?

C. Albeit the Infidelles and wicked doe make the grace (which is presented vnto the by the Sacraments) of none effect, yet it followeth

followeth not, that their office and propertie is such.

M. How, and when is it, that the Sacraments haue their effect?

C. When a man receiueth them in faith, seeking onely in them Christ, and his grace. When the Sacraments doe take their effect.

M. What meanest thou by saying: that we may seeke nothing els but Christ in them?

C. I signifie thereby, that wee may not occupie our minds in considering the outward signes, as though we would seeke our saluation in them: neither may wee imagine, that there is any peculiar vertue inclosed in them: but contrariwise do take the signe for an ayd, to leade vs straight to Christ, and to seeke in him saluation, and all our felicitie. How Christ ought to be sought out in his Sacraments.

M. If faith then bee required in the ministration of them, how are they giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises?

C. It is not enough that faith bee once begun in vs for a time, but it must still bee nourished and maintained, so that it may growe daily, & be increased in vs. For the nourishment, strength, and increase thereof, GOD hath giuen vs the Sacraments, the which thing Saint Paule declareth: saying, that the vse of them is, to seale the promises of The Sacraments bee meanes to nourish our faith. *Rom.4.*

God

God in our hearts.

M. But is not this a token of infidelitie, whē we do not beleeue the promises of God, vnlesse they be confirmed vnto vs by some visible signe, as an ayde ioyned vnto them?

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of GOD is such, notwithstanding, yet cease not therefore to bee faithfull, albeit they haue not as yet attained vnto the perfection thereof. For so long as we liue in this world, there abideth continually certaine remnants of vnbeleefe in our flesh: and therefore we must indeuour by all meanes, continually to profite and increase in faith.

Minister.

48. Sunday. How many Sacraments there be.

HOw many Sacraments be there in the Church of Christ?

C. There be but two which be common vnto all men, and which Christ himselfe ordayned for the faithfull.

M. What be they?

C. Baptisme, and the holy Supper.

M. In what poynts doe they agree, and wherein differ they the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, that where

whereas wee were before straungers from God, he doth now receiue vs into his family. The Supper of the Lord is a testimonie vnto vs, that God will nourish, and refresh vs with food, euen as a good master of an house studieth to sustaine, and feed such as be of his household.

M. To the ende that wee may vnderstande them both so much the better, let vs consider them apart, one after another: first what is the signification of Baptisme?

The signification of Baptisme. *Rom.* 6. *Ephes.* 5.

C. It standeth in two poynts: first, our Lord reprehendeth vnto vs herein the remission of sinnes: secondly, our regeneration.

Minister.

49. Sunday.

WHat similitude hath water with those things, that it may represent them?

C. First, the remission of sinnes is a maner of washing, whereby our soules are cleansed from their filthinesse, euen as the filth of our bodies is washed away with water.

The mysterie of the water in Baptisme.

M. What saiest thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and to the end that wee become new creatures through the Spirit of God, therefore the water is poured vpon the head, to signifie that wee are dead, and buried, and that

Wherefore the water is powred on the head.

in such sort, that our rising againe into a new life, is therewithall figured in that, that the powring of the water, is but a thing of a verie short continuance, and not ordained that we should be drowned thereby.

M. Thou meanest not, that the water is the washing of our soules.

The water doth not clense vs, but the blood of Christ onely.

C. No: for that belongeth to the bloud of our saviour Christ alone, which was shed, that all our filth might be wiped away, and that it might be counted pure, and without spot, euen before God: the which thing then taketh effect in vs, what time our consciences be sprinkled therewith by Gods holy spirite, but the sacrament doth testifie, and declare it vnto vs.

M. Meanest thou then, ỹ the water standeth in none other steede vnto vs, but as a figure?

The water is not a bare sihge. The promise ioyned to it.

C. It is such a figure, as hath the veritie ioyned vnto it: for God keepeth his promise, and deceiueth no mã: wherefore it is certaine that remission of sinnes, and newnesse of life is offered vnto vs in Baptisme, and that wee receiue the same there.

M. Is this grace receiued indifferently of all men?

C. No: for diuers through their wickednesse, cause it to stande them in no steede, neuertheless

uertheleſſe, the Sacrament looſeth not his
properties, albeit that none feele the comfort
thereof, but onely the faithfull.

M. What thing is that, whereby our rege-
neration is wrought in vs?

C. By the death and Reſurrection of our Saviour Chriſt: for his death ſtandeth in this ſteede vnto vs, that by it our olde Adam is crucified, and our ſinfull Nature is as it were buried, ſo that it beareth no more rule in vs. As touching the newnes of life, which is to bee obedient to Gods will, that wee obtaine by his Reſurrection. Whereby we are renewed in ſpirit.

M. How doe we obtaine this grace in Baptiſme?

C. Becauſe wee are there clothed with Chriſt, and indued with his holie ſpirite, if ſo be that we make not our ſelues vnworthie of his promiſes, which be there giuen vnto vs.

M. As touching our part, what is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentance: that is, in that wee bee ſure that wee haue our conſciences cleanſed in the bloud of Chriſt: and in that we both feele in our ſelues, and make it knowne to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and ſo to make vs Wherein the right vſing of Baptiſme ſtandeth.

readie to doe the will of God.

Minister.

50. Sunday. The Baptisme of infants.

SEeing all this is required in the right vsing of Baptisme, how is it that little children be baptized?

C. I did not meane, that faith and repentance ought alwayes to goe before the ministration of this Sacrament: for that is onely requisite in them that be of age and discretiõ, so that it is sufficient, if the little children shew foorth the fruites of Baptisme when they are come to sufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing?

Deut. 10. 30. *Iere.* 5. C. For in like manner Circumcision was a Sacrament of repentance, as Moses and the Prophets doe witnesse, and also a Sacrament of faith, as Saint Paule teacheth, and yet God did not debarre little children from the receiuing of the same.

Rom. 4.

M. No: But art thou able to proue sufficiently, that there is as good reason that they should bee receiued to Baptisme, as that the other should be Circumcised?

The promises which were made to the Iewes onely are now offered vnto al men.

C. Yea: for the same promises which God did make in time past to his people of Israel, are now extended vnto al coasts of the world.

M. And followeth it therefore, that we must vse

bse also this signe?

C. Yea, if wee will consider the thing effectually: For Christ hath not made vs partakers of that grace, which belonged in time past to the Children of Israel, to the intent he would in vs diminish or obscure it, but rather to shew forth his goodnesse more euidētly, and in greater abundance.

M. Doest thou count then, that if we did denie Baptisme to little children, the grace of God should be diminished, by the comming of Christ?

C. Yea surely: For wee should bee by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were vnder the Lawe had: & in very deed this thing serueth highly to our comfort, and to the stablishing of the promise, which hath been made vnto vs from the beginning.

M. Thy minde is then, that for as much as it pleased God in olde time to declare himselfe to be our Sauiour, yea, of little Children, and that he thought it also good to seale his fauorable promise in their bodies, by an outward Sacrament, that therefore it is verie good reason, that there bee no lesse tokens of assurance after Christes comming, since the

selfe same promise continueth still, & is more openly vttered, as well by word as deed.

C. Yea: and moreouer, it seemeth a thing worthie of notable reprehẽsion, if men would doe so much wrong vnto children, as to denye them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belõgeth vnto them, which is of much higher estimation.

M. For what consideration ought wee to baptise little children?

To what purpose children are baptised.

C. In token that they are inheritors of the blessing of God, which is promised to the seed of the faithfull, that when they come to age, they should bee instructed what the meaning of Baptisme is, to profite themselues thereby.

Minister.

31. Sunday. Of the Lords Supper.

LEt vs now speake of the Supper, and first what is the signification thereof?

C. Our Lord did ordaine it, to put vs in assurance, that by the distribution of his bodie and bloud, our soules are nourished in the hope of life euerlasting.

C. Why is it that our Lord representeth vnto vs his bodie by the bread, and his bloud by the wine?

C. To signifie vnto vs, that what proper-

tie

tie the bread hath towarde our bodies, that is to feede, and sustaine them in this transitorie life, the selfe same propertie also his body hath touching our soules, that is, to nourish them spiritually. And in like manner, as the wine doth strengthen, comfort, and reioyce man, euen so his bloud is our full ioye, comfort, and spirituall strength.

Christ offereth to vs his bodie by the bread, & his blood by the wine.

M. Dost thou meane, that wee must bee in deede partakers of the bodie and bloud of the Lord?

C. I meane so: for since the whole trust and assurance of our saluation doth consist in the obedience, which hee hath performed vnto God his Father (in that that GOD doth accept and take it, as if it were ours) we must first possesse him, seeing that his benefits doe not belong vnto vs, vntill he haue first giuen himselfe vnto vs.

The only stay of our trust.

M. Why? did not Christ giue himselfe vnto vs, what time he gaue himself to be crucified, that thereby wee might bee brought into the fauour of God his Father, and be deliuered from damnation.

C. Yes: but that doth not suffice, vnlesse we doe receiue him withall, in such sort as wee may feele in our consciences, the fruit and efficacie of his death and passion.

M. Is not faith the ready meanes to receiue Christ by?

After what sort we receiue Christ.

C. No doubt: and not onely in that wee beleeue, that he dyed and rose agayne, to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs: and is ioyned with vs, as the head with the members, to the ende to make vs partakers of all his graces, by the force of this ioyning together.

Minister.

52. Sunday.

HAue wee Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the

1. *Cor.* 1. Gospell, as S. Paul witnesseth, in that that our Lord Iesus Christ doth promise vs ther-

Ephes. 5. in that we are bone of his bones, and flesh of his flesh. And againe, that he is the bread of

Iohn 6. life which came downe from heauen to nourish our soules. And in another place, that

Iohn 17. we are one with him, euen as hee himselfe is one with his father, and such like.

M. What is there more to bee had in this Sacrament? Or to what vse doth it serue vs besides?

C. This

C. This is the difference, that this our ioyning together is more euidently, and plenteously set forth vnto vs: albeit our Sauiour Christ bee in very deede exhibited vnto vs both by Baptisme, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus, for so much as it was once offered vp for vs in Sacrifice, to bring vs vnto Gods fauour, is now giuen vnto vs, to assure vs that wee are partakers of this reconciliation. What doth the signe of bread teach vs.

M. And what haue we by the signe of wine? What is signified to vs by the wine.

C. It assureth vs that as our Lord Iesus did shed his bloud once on the Crosse for a full price and satisfaction of all our sinnes, euen so hee now giueth it vnto our soule to drinke, whereby wee should not doubt to receiue the fruite and benefite thereof.

M. By these thine answers I gather, that the Lords Supper doth direct vs to ỹ death and passion of our Sauiour Christ, to the intent wee may bee partakers of the vertue thereof.

C. It doth so: for euen then the onely and euerlasting Sacrifice was offered vp for our redemption

redemptiõ. Wherefore there remaineth now nothing els, but that wee should haue the fruits thereof.

M. The Supper, was it not then ordayned to offer vp the bodie & bloud of our Sauiour to God the Father?

Christ alone is the euerlasting bishop. *Matth.* 26. *Heb.* 5.

C. No: for there is none but he alone, vnto whom that office belongeth, for so much as he is the euerlasting Sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his bodie, and not offer it.

Minister.

53. Sunday. The ordayning of two signes was for our weakues.

WHerefore be there two signes instituted?

C. Our Lord did that to helpe our infirmitie, signifying that hee is as well the drinke, as the meate of our soule, to the ende wee might bee content to seeke our nourishment fully, and wholly in him, and no where els.

M. Doth the second signe, which is the cup, belong indifferently vnto all men?

C. Yea, and that by the commandement of our Sauiour Christ, contrary whereunto we may in no wise doe.

M. Receiue we in the Supper onely the tokens of the things afore rehearsed: either are they effectually in deede there giuen vnto vs?

C. For

C. For so much as our Sauiour Christ is the truth it selfe, it is most certaine, that the promises which he made at his Supper, hee there in deede accomplished, and that which is figured by the signes, is truely performed: so then according as he there made promise, and as the signes doe represent, there is no doubt, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him. 51

M. How may this bee done, seeing the bodie of our Sauiour Christ is in heauen, and wee are here as Pilgrimes on the earth? How we receiue Christ in the Supper.

C. Verely it commeth to passe, by the wonderous and vnsearchable working of his spirite, who ioyneth easily together things being farre asunder in place.

M. Then his bodie is not present, included in the bread, neither his bloud contayned within the cup.

C. No: but cleane contrariwise, if we will haue the substance of the Sacrament, wee must lift vp our hearts into Heauen, where our Sauiour Christ is in the glorie of his father, from whence we haue sure hope, that hee will come for our redemption: and therefore we may not search him in these corruptible elements. What is to be done if we will receiue the substance of the Sacrament.

M. So

M. So then thy iudgement is, that there be two things in this Sacrament: the substance of Bread and Wine, which wee see with the eye, touch with our hande, taste with our mouth: and also Christ, by whom our soules are inwardly nourished.

Pledges of our resurrection.

C. You say truth: and in such sort that wee haue therewith also a sure token, and as it were a pledge of the rising againe of our bodies, in so much as they are already made partakers of the signe of life.

Minister.

54. Sunday.

2. Cor. 11.

HOw ought this Sacrament to be vsed?

C. Saint Paul teacheth the right maner of the vsing thereof, which is, that euerie man examine himselfe before that hee come vnto it.

M. wherein ought a man to examine himselfe?

C. He must consider whether he bee a true member of Christ?

M. Whereby may a man haue sure knowledge thereof?

The sure tokens of a true Christian.

C. If he haue true faith and repentance, and do loue his neighbor with an vnfained loue, not keeping in his heart any rancour, hatred, or debate.

M. But is it requisite to haue a perfect faith,

faith, and perfect loue?

C. Wee must needes haue both sounde, right, and not counterfeited: but to speake of such a perfection, as vnto which nothing can be added, it cannot be found in man: also this Supper had beene a thing ordayned in vaine, if none were meete to come to it, vnlesse he were throughly perfect.

M. By this saying, our imperfection doth no whit hinder vs from comming thereunto,

C. Rather contrariwise, it should stand vs in no steed, if we were not vnperfect: for it is an helpe and succour against our infirmitie.

M. Doe these two Sacraments serue to none other ende, but to suppoze and beare vp our imperfection?

C. Yes: they are also signes and badges of our profession, that is to say, by them we protest openly, that we are the people of GOD, and make open profession of our Christian religion.

M. What shall wee then iudge of him that refuseth to vse them?

C. We ought not to count him a Christian man: for in so doing, hee refuseth to confesse himselfe to be a Christian, & that is that els, but as it were couertly to refuse Christ?

C. Is it enough to receiue them both once

onely

onely in our life time?

How it is that we receiue the Supper oftentimes, though we may be but ponce baptised.

C. Baptisme was ordayned to be receiued but once: wherefore it is not lawfull to bee baptised againe: but it is otherwise to bee thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doth bring and receiue vs into his Church, and when he hath once receiued vs, hee declareth also to vs by the Supper, that he will feed vs continually.

Minister.

55. Sunday.

To whom the ministration of the Sacraments doe belong.

TO whome belongeth the ministration of Baptisme, and the Lords Supper?

C. Unto them who haue the charge to preach openly in the Church: for the preaching of Gods word, and the ministration of the Sacraments, bee things ioyntly belonging to one kind of office.

M. Is there not a proofe to bee brought for this out of the Scripture?

C. Our Lord giueth speciall charge to his Apostles, as well to baptise as to preach, and as touching the Supper, he giueth them iniunction to follow his example, now he did ꝑ part of a Minister, in ꝑ he gaue it to others.

Matth. 28.

M. The Pastors, who bee the ministers of the Sacraments, ought they to receiue indifferently euery person that commeth?

C. As

C. As touching Baptisme, for as much as there be none in our time baptised, but little children, there ought to be no choyse vsed, but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthie. Who ought to be shut out from the Supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lord should be defiled and dishonoured.

M. But yet our Lord admitted Iudas to the holy supper notwithstanding his wickednes?

C. Yea: for his wickednesse was hitherto hid: & albeit our Lord knew it right well, yet was it not notorious, and knowne vnto men. Wherefore Iudas was admitted.

M. What way is to bee vsed then towards the Hypocrites?

C. The Minister ought not to exclude, and shut thē but as vnworthie, but he must tarie vntill it shall please God to make their close wickednesse knowne.

M. What if hee himselfe knowe, or if he bee priuily aduertised of any such?

C. That is not a sufficient cause for him to denie them the Supper, vnlesse he haue the thing tried by sufficient proofe, and therwith the iudgement of the Church.

M. Is it then meete to haue a politique order touching this matter?

C. What

C. What els: if the congregation bee well ordered, there must be certaine appointed to watch, and take diligent heede, for such open crimes as may be committed: and they hauing authoritie, ought in the name of the whole Church, to inhibite such as bee by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the faith.

The maner to examine children *before they be admitted to the Supper of the Lord.*

Minister.

IN whom doest thou beleeue?

The Child.

I beleeue in God the Father, and in Iesus Christ his Sonne, and in the holy Ghost, and looke to be saued by none other meanes.

M. The Father, the sonne, and the holie Ghost, be they any more then one God?

C. No: although they bee distinct in persons.

M. What is the effect of thy faith?

C. That God the father of our Lord Iesus Christ

Christ (and so by him of vs all) is the beginning and principall cause of all things, the which he gouerneth in such sort, that nothing can bee done without his ordinance and prouidence. Next that Iesus Christ his sonne came downe into this world, and accomplished all things, which were necessarie for our saluation: and ascended into heauen, where hee sitteth at the right hand of the father, that is, that hee hath all power in Heauen, and in Earth, and shall come agayne from thence to iudge the whole world. Furthermore, that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our hearts the promises made vnto vs in Iesus Christ. And finally, that the Church is sanctified and deliuered from their sinnes, through the mercies of God, and shall after this life rise againe to life euerlasting.

M. Must we serue GOD according as he hath commanded: or els as mens traditions teach vs?

C. Wee must serue him as he hath taught vs by his word and commaundements, and not according to the commaundements of men.

M. Canst thou keep Gods commandements of thy selfe?

C. No verely.

M. Who then doth keepe and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee this holie Ghost, canst thou perfectly obserue them?

C. No not so.

M. Why? God doth curse and reiect al such as doe not in euery poynt fulfill his commandements.

C. It is true.

M. By what meanes then shalt thou bee saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

M. How so?

C. For because that by this death he hath restored vs to life, and reconciled vs to God his Father.

M. To whom doest thou make thy praiers?

C. I pray to God in the name of our Lorde Iesus Christ our aduocate and mediatour, referring all my prayers to that scope, which Christ our Sauiour hath left as a most sufficient and absolute rule.

M. How many Sacraments are there in Christs Church?

C. Two: Baptisme, & the Lords Supper.

M. What

M. What is meant by Baptisme?

C. First, it signifieth that we haue forgiuenesse of our sinnes by the bloud of Christ. Secondly, it setteth before our eyes our regeneration, or new spirituall birth.

M. What signifieth the supper of the Lord?

C. That by the spirituall eating and drinking of the bodie and bloud of our Lord Iesus Christ, our soules are nourished vnto life euerlasting.

M. What doth the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, our soules are sustained, and nourished with the vertue of Christes bodie and bloud: not that they are inclosed in the bread and wine, but we must seeke Christ in heauen, in the glorie of God his Father.

M. By what meanes may we attaine vnto him there?

C. By faith, which Gods spirit worketh in our hearts, assuring vs of Gods promises made to vs in his holy Gospell.

The ende.

A Prayer to be sayd in the Morning.

ALmightie and most gracious God, wee heartily thanke thee for the sweet sleepe and comfortable rest which thou hast giuen vs this night, and for as much as thou hast commaunded by thy holie word that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling, wee most humbly beseech thee, that thine eyes may attend vpon vs, daily defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise that we may spend and bestowe this day according to thy most holy will, without the hurting of our neighbours, and that wee may diligently and warily eschew and auoyd all things that should displease thee, set thee alwaies before our eyes, liue in thy feare, working that that may bee found acceptable before thy diuine Maiestie, through Iesus Christ our Lord. So be it.

The confession of our sinnes.

ETernall GOD and most mercifull Father, wee confesse and acknowledge here before thy diuine maiestie, that we are miserable sinners, conceiued and borne in sinne and iniquitie, so that in vs there is no goodnesse. For the flesh euermore rebelleth against the spirit, whereby wee continually

Rom. 3. a
Psalm. 14. b
Psalm. 51. a
Rom 7. a
Galat. 5.

tinually transgresse thine holy precepts, and commaundements, and so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding, O heauenlie Father, for asmuch as we are displeased with our selues, for the sins that we haue cõmitted against thee, and doe vnfainedly repent vs of the same, wee most humbly beseech thee for Iesus Christs sake, to shewe thy mercie vpon vs, to forgiue vs all our sinnes, and to encrease thy holy Spirit in vs, that we acknowledging from the bottome of our hearts our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring foorth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof, but for the merites of thy dearely beloued sonne Iesus Christ our onely Sauiour, whome thou hast alreadie giuen an oblation and offering for our sinnes, and for whose sake wee are certainly perswaded that thou wilt deny vs nothing that wee shall aske in his name according to thy will. For thy Spirit doth assure our consciences, that thou art our heauenly Father, and so louest vs thy children through him, that nothing is able to remoue thine heauenly grace and fauour from vs. To thee there-

Rom.2.
Iere.3.g
Esa.29.b
Colloss.2.1.
Rom.6.a
Ephes.3.c
1.Pet.2.
Rom.5.a
Heb.9.d
Ephes.2.d
Ioh.14.b
and 36.c
Matth.8.b
Iames 1.a
1.Ioh.3.b
Rom.8.h
Rom.9.g

therfore, O Father, with the Sonne, and the holy Ghost, be al honour and glory, world without end. So be it.

A confession of our sinnes.

O Mercifull and most louing Father, whose loue is infinite, whose mercie indureth for euer, we sinful creatures trusting in thine vnspeakeable goodnesse and loue towards vs, doe appeare this morning before thy diuine Maiestie, most humbly confessing our manifold sinnes, and innumerable transgressions of thy commaundements, and fatherly will: agaynst thee onely, agaynst thee, O Lord, haue wee sinned, wee acknowledge our offences, wee accuse our selues vnto thee O mercifull Lord: and will not hide our vnrighteousnesse, wee finde in our selues nothing but ignorance of thy will and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulitie, hatred, and contempt of al spiritual things, selfe-loue, confidence in our selues, & feruent lusting after carnall things of this world: and this Tree of our corrupt nature bringeth forth continually in vs none other fruits, but rotten and vnsauerie works of the flesh, in thoughts, words and doings vnto condemnation. Wherefore we humblie beseech thy fatherly goodnesse, euen for thy

Sonne

Sonne Iesus Christs sake (whom thou hast set foorth for a purchaser of mercie vnto vs, through faith in his bloud) make our hearts 59
cleane, take away our stonie hearts, and giue vnto vs a true and liuely faith, which shall worke continually by loue through Christ: haue mercie vpon vs, forgiue vs our sinnes, for thy Sonnes sake, certifie our consciences of remission of the same, by thy holy Spirit, by whose operation so mortifie in vs our olde man, the whole bodie of sinne, that wee continually dying vnto sinne, may walke in newnesse of life, to the glorie of thy holie name, through Iesus Christ our Sauiour. Amen.

A forme of Prayer to bee vsed in priuate houses, euery morning and euening.

Morning Prayer.

ALmightie God, and most mercifull father we doe not *presume our selues here before thy Maiestie, trusting in our owne merites, or worthinesse, but in thy manifolde mercies, which hast promised to heare our prayers, and *graunt our requests, which wee shall make to thee, in the name of thy beloued sonne Iesus Christ our Lord, who hath also commaunded vs to assemble our selues together in his *name, with full assurance that hee will not onely bee among

*Dan 9.1.

*Ioh.6.8.

*Matth.11.

1.Tim.1.b. vs, but also be our mediatour and aduocate
1.Ioh.3. towards thy maiestie, that wee may obtayne all things which shall seeme expedient to thy blessed will for our necessitie. Therefore we beseech thee, most mercifull Father, to turne thy louing countenance towards vs, and im-
Psal.32.a pute not vnto vs our manifold sinnes and offences, whereby wee iustly deserue thy wrath and sharpe punishment, but rather receiue vs to thy mercie for Iesus Christs sake, accepting his death and passion as a iust recom-
Iohn 2.a pence for al our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs.

And seeing that of thy great mercies wee haue quietly passed this night, grant, O heauenly Father, that wee may bestowe this day
Colos.4. wholly in thy seruice, so that al our thoughts, words, and deedes, may redound to the glory of thy name, and good ensample of all men: who seeing our good works may glorifie thee our heauenly Father.

Gene.2.d And forasmuch as of thy meere fauour and loue, thou hast not onely created vs to thine owne similitude and likenesse, but also hast chosen vs to be heires with thy deare Sonne Iesus Christ of that immortall Kingdome which thou preparedst for vs, before the be-

ginning

ginning of the worlde, we beseech thee to increase our faith and knowledge, and to lighte our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdome of God. *Luke 17.a* *Gal.5.d*

And because thou hast commaunded vs to pray one for another, we doe not onely make request O Lord, for our selues, and them that thou hast alreadie called to ỹ true vnderstanding of thine heauenly will, but for al people and nations of the world, who as they knowe by thy wonderfull workes that thou art God ouer all, so they may bee instructed by thine holy spirit, to beleeue in thee their onely Sauiour and redeemer. But for asmuch as they cannot beleeue except they heare, nor cannot heare but by preaching, and none can preach except they bee sent: therefore, O Lord, raise vp faithful distributers of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine, onely seeke thy glorie. Contrarily confound Sathã, Antichrist, with all hirelings and Papists, whom thou hast alreadie cast off into a reprobate sense, ỹ they may not by their sects, scismes, heresies, *Acts 10.e* *1.Tim.2.c* *Rom.10.d* *Rom.16.e*

and

and errours disquiet thy little flock. And because, O Lord, we are fallen into the latter daies and daungerous times, wherein igno-
Matth.4. rance hath gotten the vpper hand, and Sathan with his ministers seeke by all meanes to quench the light of the Gospel, we beseech thee to maintaine thy cause against those ra-
Matth.10. uening Wolues, and strengthen all thy seruants, whome they keepe in prison and bondage, for the confession of thy trueth. Let not thy long suffering be an occasion, either to increase their tyrãnie, or to discourage thy children, neither yet let our sinnes and wickednes be an hinderãce to thy mercies, but with speede, O Lord, consider the great miseries and afflictions of thy poore Church, which in sundrie places, by ỹ ragt of enemies is grieuously tormented: and this wee confesse, O Lorde to come most iustly for our Sinnes, which (notwithstanding thy manifold benefites, whereby thou doest daily allure vs to loue thee, and thy sharpe threatnings, whereby wee haue occasion to feare thee & speedilie to repent) yet continue in our owne wickednes, and feele not our hearts so touched with the displeasure of our sinnes, as wee ought to do: therfore, O Lord, create in vs new harts, that with feruent mindes wee may bewayle

our

our manifold sinnes, and earnestly repent vs for our former wickednesse, and vngodly behauiour towards thee, and whereas we cannot of our selues purchase thy pardon, yet we humbly beseech thee for Iesus Christes sake, to shewe thy mercie vpon vs, & receiue vs againe to thy fauour. Graunt vs deare father these our requests, and all other things necessarie for vs, and thy whole Church, according to thy promises in Iesus Christ our Lorde: in whose name we beseech thee as he hath taught vs saying. Our father, &c. *Rom.12.d* *1.Cor.3.* *Luk.17.c*

Thankes giuing before dinner.

O Heauenly Father, which art the fountayne, and full treasure of all goodnesse, we beseech thee to shewe thy mercies vpon vs thy Children, and sanctifie these gifts, which wee receiue of thy mercifull liberalitie, graunting vs grace to vse them soberly, and purely, according to thy blessed will: so that thereby we may acknowledge thee to bee the Authour and giuer of all good things, and aboue all that wee may remember continually to seeke the spirituall foode of thy word, wherewith our soules may bee nourished euerlastingly, through our Sauiour Christ, who is ỹ true bread of life which came downe frō heauen, of whom whosoeuer eateth *Ioh.9.c* *Ioh.9.c.d.* *Titus.2.d* *1.Tim.4.*

eateth shall liue for euer. So be it.

Thankes after Dinner.

GLorie, praise and honor be vnto thée most mercifull, and omnipotent Father, who of thine infinite goodnesse hast created man to thine owne Image and similitude, who also hast fed, and daily feedest of thy most bountifull hand all liuing creatures, grant vnto vs that as thou hast nourished these our mortall bodies with corporall food, so thou wouldest replenish our soules with the perfect knowledge of the liuely word of thy beloued sonne Iesus Christ, to whom be praise, glorie, and honor for euer.

God saue the Church vniuersall: GOD comfort them that be comfortlesse: Lorde increase our faith: O Lord, for Christ thy sons sake, be mercifull to the Common wealthes where thy Gospel is truly preached, and harbour graunted to the afflicted members of Christes bodie: and illuminate according to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

Thankesgiuing before Supper.

ETernall and euerliuing God, Father of our Lord Iesus Christ, who of thy most singular loue, which thou beares to mankind, hast appointed to his sustenance,

not

not onely the fruites of the earth, but also the Foules of the ayre, and Beasts of the earth, and Fishes of the Sea, and hast commanded thy benefites to bee receiued, as from thine hande, with thanksgiuing, assuring thy children, by ỳ mouth of thine holy Apostle, that to the cleane all things are cleane, as the creatures which bee sanctified by thy worde, and by prayer: graunt vnto vs so moderately to vse these thy gifts present, that the bodies being refreshed, the soules may be more able to proceede in all good workes, to the praise of thy holy name. So beit. *Titus 2.*

Thankesgiuing after Supper.

THe GOD of all power, who hath called from death, the great Pastor of ỳ sheepe, our Lord Iesus, comfort & defend the flock, which he hath redeemed by the bloud of the eternall Testament: increase the number of true preachers: represse the rage of obstinate tyrants: mittigate, and lighten the hearts of the ignorant: relieue the paine of such as bee afflicted: but especially of those that suffer for the testimonie of his trueth, and finally confound Sathan, by the power of our Lord Iesus Christ. God saue the Queene, &c.

Euening Prayer.

Oh

O Lord God, father euerlasting and full of pitie, we acknowledge and confesse, that we be not worthie to lift vp
Luk. 15. and 18 our eyes to heauen, much lesse to present our selues before thy Maiestie with confidence that thou wilt heare our prayers, and graunt our requests, if we consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, and wee know that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men,
Exod. 2. 8. but punishest the faults of all such as transgresse thy commaundements. Yet most mer-
Psal. 50. c. cifull Father, since it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues as it were
Psal. 28. a. swallowed vp of death and desperation, wee vtterly renounce all worldly confidence, and flie to thy soueraine bountie, as our only stay and refuge, beseeching thee not to call to remembrance, our manifolde sinnes and wickednesse, whereby wee continually prouoke
Psal. 12. 9. thy wrath and indignation against vs: neither our negligence and vnkindnesse, which haue neither worthilie esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs: but rather to accept

the

the obedience and death of thy Sonne Iesus Christ, who by offering vp his bodie in Sa- *Heb.9.d*
crifice once for al, hath made a sufficient recõ-
pence for all our sinnes. Haue mercie there-
fore vpon vs, O Lord, and forgiue vs our of- *Psal.19.a*
fences. Teach vs by thy holy spirit, that wee
may rightly wey them, and earnestly repent
for the same: and so much the rather, O Lord,
because that the reprobate and such as thou *Psal.58.*
hast forsaken, cannot praise thee, nor call vpõ
thy name, but the repenting heart, the sor-
rowfull minde, the conscience oppressed, hun-
gring and thirsting for thy grace, shall euer
set forth thy praise and glorie. And albeit we *Psal.5.d*
bee but wormes and dust, yet thou art our
creator, and we bee the worke of thine hands: *Psal.17.*
yea, thou art our father, and we thy children,
thou art our Shepheard, and we thy flocke: *Psal.12.*
thou art our redeemer, & we thy people whõ
thou hast bought: thou art our God and wee *1.Cor.5.b*
thine inheritance. Correct vs not therefore in
thine anger, O Lorde, neither according to *Iere.10.b*
our deserts punish vs, but mercifully chastice *Psalm.5.*
vs with a fatherlie affection, that all the
worlde may knowe, that at what time soe- *Exod.20.d*
uer a sinner doth repent him of his sinne frõ
the bottome of his heart, thou wilt put away
his wickednesse out of thy remembrance, as

thou

thou hast promised by thine holy Prophet.

Finally, for asmuch as it hath pleased thée to make the night for mã to rest, as thou hast ordained him the day to trauaile in, graunt O deare father, that we may so take our bodily rest, that our soules may continuallie *watch for the time that our Lorde Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any phantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not excessiue, or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glorie of thy holy name, and profite of our brethren. So be it.

*Luke 22. Matth. 5. b

Luke 12.

¶ *A Prayer made at the first assemblie of the Church, when the confession of our faith, and whole orders were there read, and approued.*

1. Reg. 8.

OH Lorde God almightie and Father most merciful, there is none like thee in heauen nor in earth, which workest all things for the glorie of thy name, and the comfort of thine

elect

elect, thou diddest once make man rule ouer all thy creatures, and placed him in the Garden of al pleasures, but how soon alas, did he in his felicitie forget thy goodnesse? Thy people Israel also in their wealth, did euermore runne astray, abusing thy manifold mercies, like as all flesh continuallie rageth when it hath gotten libertie and external prosperitie. But such is thy wisedome adioyned to thy mercies, deare Father, that thou seekest all meanes possible, to bring thy children to the true sense, and liuely feeling of thy fatherlie fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciously correcting all thy children, whom thou receiuest into thine household. Wherefore we wretched and miserable sinners, render vnto thee most humble and hartie thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correctiõ at this present, whereas in our prosperitie and libertie we did neglect thy graces offred vnto vs. For the which negligence, and many other grieuous sins, wherof we now accuse our selues before thee, thou mightest most iustly haue giuen vs vp to reprobate mindes, and induration of our harts, as thou hast done other. Oh Lord God what are we vpon whom thou shouldest shew

Gene. 1. 5.
Gene. 4.
Exod. 13.
Exod. 18.
Heb. 11.
Prouer. 7.
Rom. 1.
Psalm. 8

this great mercie: O most louing Lord, forgiue vs our vnthankfulnesse, and al our sins, for Iesus Christes sake. O heauenly Father, increase thine holy Spirit in vs, to teach our
Gal.4. hearts to crye *Abba, deare Father, to assure vs of our eternall election in Christ, to reueale thy will more and more towards vs, to confirme vs so in thy truth, that wee may liue, and die therein: and that by the power of the same spirit, wee may boldly giue accõpts of our faith to all men, with humblenesse, and meekenesse, that whereas they backbite, and slaunder vs as euill doers, they may be ashamed, and once stop their mouthes, seeing our
1.Pet.3. good conuersation in Christ Iesus, for whose sake we beseech thee, to assist thy persecuted people our brethren, gathered in all other places to praise thy holie name, that they, and
Rom.6. wee consenting together in one spirite, and trueth, may, all worldly respects set apart, seeke thy onely honour and glorie in all our, and their assemblies. So be it.

A godly Prayer to be sayd at all times.

HOnour and praise bee giuen to thee, O Lord God almighty, most deare Father of heauen, for al thy mercies, and louing kindnesse shewed vnto vs, in that

It hath pleased thy gratious goodnesse, freely, and of thine owne accord, to elect and chuse vs to saluation, before the beginning of the worlde, and euen like continuall thankes bee giuen to thee, for creating vs after thine own Image: for redeeming vs with the precious bloud of thy deare Sonne, when we were vterly lost, for sanctifying vs with thine holy Spirit, in the reuelation and knowledge of thy holy word, for helping and succouring vs in all our needes, and necessities, for sauing vs from all dangers of bodie and soule, for comforting vs so fatherly in all our tribulations and persecutions, for sparing vs so lōg, and giuing vs so large a time of repentance. These benefits, O most mercifull Father, like as we knowledge to haue receiued them of thine onely goodnesse, euen so we beseech thee, for thy deare sonne Iesus Christes sake to graunt vs alwaies thine holy spirit, whereby wee may continually growe in thankfulnesse towards thee, to bee led into all truth, and comforted in all our aduersities. O Lord strengthen our faith: kindle it more & more in feruentnesse and loue towards thee, and our neighbour for thy sake. Suffer vs not, most deare father, to receiue thy word any more in vaine, but graunt vs alwaies the assistance of

thy grace and holy spirit, that in heart, word, and deede, we may sanctifie, and doe worship to thy name. Helpe to amplifie, and increase thy Kingdome, that whatsoeuer thou sendest wee may bee heartily well content with thy good pleasure and will: let vs not lacke the thing, O father, without the which wee cannot serue thee, but blesse thou so all the works of our hands, that wee may haue sufficient, and not to be chargeable, but rather helpfull vnto others: be mercifull, O Lord, to our offences, and seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our neighbour so much the more. Be thou our father, our captaine, and defender: in all temptations, holde thou vs by thy mercifull hand, that wee may be deliuered from all inconueniences, and end our liues in the sanctifying and honour of thy holy name, through Iesus Christ our Lord, and onely Sauiour. Let thy mightie hande, and out-stretched arme, O Lord, bee still our defence, thy mercie and louing kindnesse, in Iesus Christ thy deare sonne our saluation, thy true and holy word our instruction, thy grace and holy spirit, our comfort and consolation, vnto the end, and in the end. So be it.

O Lord increase our faith.

The forme of the Confession of faith, where-vnto all subscribe, as are receiued to be Schollers in the Vniuersitie of Geneua: and it is verie profitable for all Townes, Parishes, and Congregations, to discerne the true Christians from the Anabaptists, Libertines, Arians, Papists, and other Heretikes.

PRotest that I will followe, and holde the doctrine of faith, which is contained in the Cathechisme of this Church, and to submit my selfe to the discipline, which is established here: neither will I ioyne my selfe, or consent to any Sects, which might trouble the peace and vnion that God hath here approued by his word.

And to declare this more at large, and to cut off all cauillations, and shifts, I confesse that there is one GOD onely, to whom wee must cleaue, to serue him, and worship him, who is also our onely trust and refuge. And although hee bee of a pure substance, and vnmixt, yet is hee distinct into three persons. Therefore I detest all Heresies, which were

condemned, aswell by the first Councell of Nice, as by the first Councell of Ephesus: and in that of Calcidonia. Likewise all the errors which haue beene renewed by Seruet, and his adherents, contenting my selfe with this simplicitie, that in the onely substance and essence of GOD, there is the father, who hath begotten from eternitie his word, and hath also had alway his Spirite in himselfe, and that euery one of these persons hath his propertie in such sort, that the diuinitie remaineth still in his perfection and proper nature.

I confesse moreouer, that God hath created, not onely this visible worlde, to wit, the heauen and the earth, and all that is therein contained, but also the inuisible spirits, whereof some haue continued in the obedience of GOD, and the other haue fallen into perdition through their owne malice. But the perseuerance, which the Angels had, came by the free election of God, who continued his loue and mercie towards them, in giuing them inuincible strength, to perseuer alway in goodnesse. Wherefore I detest the error of the Manichees, which imagined that the Diuell was euil of nature, and had euen his originall, and beginning of himselfe.

I

I confesse also, that God hath so created the worlde once, that hee is still gouernour thereof: in such sort that nothing is done, or can come, but by his counsell and prouidēce. And albeit the deuill and the reprobate labour to bring all things to confusion: yea, and the faithfull, by the faults that they commit, peruert good order and iustice, yet God hath the chiefe superioritie aboue all, and turneth the euil into good, and howsoeuer it be, he disposeth and gouerneth al with a secret bridle and after so wonderfull a fashion, that wee must reuerence it with all humilitie, because we are not able to comprehend it.

I confesse likewise, that man was created to Gods Image, in full perfection of his spirit, will and al parts, faculties, and power of his soule, and that all the corruption and vice that is now in him, proceedeth of that, that Adam our father did separate himselfe from God by his rebellion, and in leauing the fountaine of life and all goodnesse, made himselfe slaue to all miserie, so that we are euerie one borne in originall sinne, and are all accursed of G O D, and damned from his mothers wombe, not onely through an other mans faults, but for the wickednesse that is in vs, although it appeare not.

I confesse also, that original sinne blindeth the spirit, and corrupteth the heart, so that we are depriued of all that appertaineth to life euerlasting, in so much as all our naturall gifts are depraued and defiled: which is the occasion that wee cannot haue a good thought or motion to doe well. Therefore I detest them, which attribute to a man any free will, to attaine vnto vertue by, or to prepare our selues to bee in the grace of GOD, or to helpe him to worke, as of our selues, and to further the vertue which is giuen to vs by his holy spirit.

I confesse also, that by the inestimable goodnesse of God, Iesus Christ was giuen vnto vs for a remedie, to bring vs from death to life, and to restore that which perished in Adam: and to accomplish this, hee that was the eternall wisedome of God his father, and of the same substance hath put on our flesh: so that hee was made God and man in our person. Whereupon I renounce and detest all Heresies, which are contrarie to this principle, as of Marcion, Manes, Nestorius, Eutiches, and such like, and also the fond phantasies that Seruet and Swengfeld went about to bring in and set vp.

As touching the meane of our Saluation,

I

I confesse that Jesus Christ in his death, and in his Resurrection, hath fully finished, and accomplished, all that was requisite to abolish and put away our sinnes, and to reconcile vs to God his Father: and that he hath ouercome Death and the diuell, to the intent that we should enioye the fruite of his victorie: and also that hee hath receiued the holie Ghost in all abundance, for to distribute to euery one of his, according to the measure that he thinketh good. 65

I confesse therefore, that al our righteousnes, whereby we are agreeable vnto God, and whereon wee must altogether rest, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washing, which wee haue by his bloud, and by that onely sacrifice, whereby he hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any mercie, to put ꝑ least part of their trust therein, to obtaine euerlasting life.

I confesse then that Jesus Christ dooth not only iustifie vs, by couering al our faults and iniquities, but also reneweth vs by his holy Spirite, that these two poynts cannot bee separate, to obtayne pardon for our sinnes, and to bee reformed into an holy life.

But

But because vntill wee depart out of this world, there remayne many infirmities and vices in vs, in so much that all ỹ good works, which we doe by the helpe of the holy Ghost, are spotted with some blot, we must alwaies haue our refuge to the free iustice, which proceedeth of the obedience, which Iesus Christ hath payed for vs, for asmuch as wee are accepted in his name, and that God imputeth not vnto vs our sinnes.

I confesse that wee are made partakers of Iesus Christ, and of all his benefits by faith in the Gospell, when we are assured certainlie of his promises towards vs, which are contained therein. And because this passeth all our power to obtayne it, therefore I acknowlenge, that wee cannot haue this faith, but by the Spirit of God, which is an especiall gift, and is not communicate to any, but to the elect, which are predestinate before the creation of the world, to the inheritance of saluation, & that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faith, in asmuch as we thereby receiue Iesus Christ, who is giuen vs of the father for a mediatour, and in that, that wee are grounded vpon ỹ promises of the Gospel, wherby God testifieth

testifieth vnto vs, that he taketh and clameth vs for his children, as iust, and pure from all spots, for as much as our sinnes are washed away by the bloud of his sonne. Wherefore, I detest the dreames of them, which would haue vs to beleeue, that the essentiall iustice of God is in vs, not being content with that free imputation, and acceptation, whereupon the scripture commaundeth vs onely to stay. 69

I confesse, that Faith giueth vs an enterance and accesse to come vnto God, and call vpon him, which teacheth vs to cal vpon him with assurance to be heard, according as hee hath promised vs, and that this honor ought to bee receiued to him alone, as a soueraine Sacrifice, whereby we declare, that we haue, and hold of him. And although that wee bee vtterly vnworthie to present our selues before his Maiestie, yet hauing Iesus Christ our Mediatour and Aduocate, we haue sufficient to content our selues withall. Wherefore I detest that Superstition, which was imagined to direct men to Saints, to the intent that wee should haue them for Patrones and Aduocats, to pray vnto God for vs.

I confesse, that aswell the trade of godlie life, as the doctrine & teaching of faith, are contayned in the holy Scripture, and that in

all

all perfection, so that it is not lawful to adde any thing therunto, nor to diminish any thing therefro. And therefore I detest, whatsoeuer men haue set by of their owne inuentions, to make articles of our faith thereof, or to binde mens cõsciences to their lawes and statutes. Generally I reiect all those manners, and fashions to serue GOD, which men haue brought in without the authoritie of ỳ word, as are all the Ceremonies of the Papistrie. And I abhorre all tyrannous yoke, wherewith poore soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage, and such like.

I confesse, that the Church ought to bee gouerned by the Pastours, and Ministers, which haue charge to preach the worde of GOD, and minister the Sacraments, and that none ought to thrust in themselues to preach, without lawfull election, to auoyde confusion: and that if they which are called to this office, execute it not lawfully, they ought to be deposed: also that al their power and superioritie, consisteth in guiding them which are committed vnto them by the word of God, so that Jesus Christ remaineth alwaies chiefe Pastour, and onely Master of his Church, and we ought to heare none but his

his voice. Therefore I detest the whole order of the Papistrie (which they call the Hierarchie) as a deuilish confession, stablished (as it were) in despite of God, and to the mockerie and reproach of all Christian Religion. 70

I confesse, that beside the preaching (because of our rudenes and infirmitie) we haue neede of Sacraments, as of Seales, which are to ratifie the promises of GOD in our hearts: & that there are two, which are ordeined vnto vs by Iesus Christ: to wit, Baptisme, and the Supper of the Lord, without any mo. The first is, to giue vs entrance into the Church: and the second is, to retayne vs therein. So I reiect the fiue Sacraments, which the Papists haue inuented of their owne brayne. Albeit that the Sacraments are pledges, to assure vs of the grace of God yet I confesse, that they were vnprofitable except the holy Ghost would make them effectuall in vs as instruments, to the intent that our faith should not be distract frō God and stay vpon creatures. And I confesse that the Sacraments are depraued, and corrupt, when they are not referred to this end to seek in Iesus Christ all that appertaineth to our saluation, and when they are applied to any other vse, thē that our faith thereby should be

wholly

wholly confirmed toward them. And for as much as the promise of adoption, appertayneth to the seede of the faithfull, I confesse, that the Infants of the faithfull ought to be receiued into the Church by Baptisme. And herein I detest the error of the Anabaptists.

Cõcerning the Lords Supper, I confesse that it is a testimonie to vs, of the vnitie that we haue with Iesus Christ, forasmuch as he died not only once and rose againe, for vs, but also feedeth and nourisheth vs with his flesh and bloud, that wee might be one with him, and that his life shuld be communicated vnto vs. And although he bee in heauen, vntill he come to iudge the world, yet I beleeue þ by the secret and incomprehẽsible vertue of his Spirite, hee quickeneth our soules with the substance of his bodie, and of his bloud.

In effect I confesse, that as well in the Lords supper, as in Baptisme, God giueth vs indeede, and accomplisheth fully, þ which is there figured. But to obtayne so great a benefite, we must ioyne þ word with þ signe. Wherefore I detest the abuse and corruption of the Papists, which haue taken away the chiefe thing of the Sacraments, to wit, the Doctrine which should teach vs the right vse, and the fruite that proceedeth there-

of

of, and haue made thereof Sorceries, and Charmings.

Also I confesse, that the water, albeit it be a fraile Element, yet it doth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christ Iesus, and of his spirit: and that in the Supper, the Bread and Wine are certaine and infallible pledges, that wee are spiritually nourished with the bodie & bloud of Iesus Christ: and so I ioyne with the signes, the possession, and the vse of that which is there presented.

And forasmuch as the holy Supper, according as Iesus Christ ordayned it, is our singular and inestimable treasure, so much more I detest the Messe, as a most abominable Sacrilege, and cursed abomination, which serueth for nothing els, but to subuert all that Iesus Christ hath left vs, both in that that they haue made it a sacrifice for the quick and for the dead, and also in all other things, which are cleane contrary to the pure institution of the Lords Supper.

I confesse that God will haue the worlde gouerned by lawes, and policies, that there may bee meanes to bridle, and represse the disordinate affections of men. And he hath established therefore Kingdomes, Power and

Gouerne-

Gouernement, what soeuer doth appertaine to the state of Iustice: so he will bee knowne to bee the author of the same, to the intent that not onely for his sake, wee suffer our superiours to beare rule, but also that wee honour and esteeme them with al reuerence, taking thē for his Lieutenants, and Officers, whō he hath put in authoritie to execute that charge, which is lawfull and holy. Therefore we must obey their lawes and statutes, pay tributes, taxes, and other dueties, and beare the yoke of subiection willingly, and gladly, if so be that God who is chiefe gouernour, may haue his authoritie reserued wholly in all poynts: the which to doe of his great mercie, graunt the grace, for Iesus Christes sake. So be it.

A Prayer to be sayd, before a man begin his worke.

O My Lord God most mercifull Father and Sauiour, seeing it hath pleased thee to cōmand vs to trauel, that we may relieue our need, wee beseech thee of thy grace, so to blesse our labour, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great fauour may bee a witnesse vnto vs of thy bountifulnesse, and assistance,

sistance, so that thereby we may know thy fatherly care that thou hast ouer vs.

Moreouer, O Lord, we beseech thee, that thou wouldest strengthen vs with thine holy Spirit, that wee may faithfullie trauaile in our estate and vocation, without fraud or deceipt, and that we may endeuour our selues to followe thine holie ordinance, rather then to seeke to satisfie our greedie affection, or desire to gaine. And if it please thee O Lord, to prosper our labour, giue vs a minde also to helpe them that haue neede, according to that ability, that thou of thy mercie shalt giue vs: and knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, & not by any meanes lift our selues vp aboue them, which haue not receiued so liberall a portion, as of thy mercie thou hast giuen vnto vs. And if it please thee to trie and examine vs by greater powercie and neede, then our flesh would desire, that thou wouldest yet, O Lord, graunt vs grace to knowe that thou wilt nourish vs continually, through thy bountifull liberalitie, that wee bee not so tempted, that wee fall into distrust: but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefits, but chiefly with thine heauen-

ly and ſpirituall treaſures, to the intent tha we may alwayes haue moꝛe ample occaſion to giue thee thankes, and wholly to reſt vpon thy mercies. Heare vs O Loꝛd, foꝛ thy merries ſake: thꝛough Ieſus Chꝛiſt thy Sonne our Loꝛd. So be it.

Af Prayer.

O Heauenly Father, God almightie, wee pꝛay and beſeech thy mercie, willingly to behold vs thy vnwoꝛthie ſeruants, that wee may by the gift of thy holie ſpirit, feruently deſire thy Kingdome: that we may know thy wil, and woꝛke thereafter: giue vs O Loꝛd, wiſdome, make vs conſtant, patient, and ſtꝛong in thee, keepe vs Loꝛde from the ſleight inuaſion of the olde wylie Serpent. Defend vs from the counſailes & curſings of euill tungs, let thy mightie arme be our ſhield againſt al the malignitie of this wicked woꝛlde, remember not oh Loꝛd, our offences, inſtꝛuct & pꝛepare vs to repent, to be ſoꝛꝛie foꝛ our ſins, make vs to loue Iuſtice, and hate wꝛong, to doe good, and to abſtaine from all euill, that wee may be woꝛthie to be called thy childꝛen. To thee bee honour and gloꝛie foꝛ euer and euer. Amen.

A Prayer.

LOrd hearken to our wordes, consider the thoughts of our hearts, behold how lowd wee crye vnto thee, let our iust prayers enter into thine eares, which vnfainedly commeth from our hearts. Heare vs Lord, for we are poore, & destitute of mans helpe, take care for our soules, saue vs thy seruants which wholy trust in thee: haue mercie vpon vs, oh Lord, for we wil neuer cease crying to thée for help, for thou art milde, and more mercifull then any tongue can expresse, and as often as aduersitie assaileth vs, wee will crye and call for helpe vnto thee, we will call vpon thee in the day time, & in the night our cry shal not be hid from thee (O thou God of all heauens) the maker of the waters, & Lord of al creatures. Heare vs poore sinners calling vpō thée, and putting our whole trust in thy mercie, haue mercie vpon vs, oh Lord God, for thy manifold mercies sake, forgiue vs all our offences. Amen.

A Prayer to be sayd of the Childe before he studie his lesson.

Out of the xxx. Psalme.

Wherein shall the Child addresse his way? In guiding himselfe according to thy word.

Open mine eyes, and I shall knowe the marvailes of thy lawe.

Giue me vnderstanding, and I shall keepe thy law: yea, I shall keepe it with mine whole heart.

LOrde which art the fountaine of all wisedome and knowledge, seeing it hath pleased thee to giue me the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life, may it also please thee to lighten mine vnderstanding, the which of it selfe is blind, that it may comprehend and receiue that doctrine and learning which shall be taught me: may it please thee to strengthen my memorie, to keepe it well: may it please the also to dispose mine heart willingly to receiue it, with such desire as appertaineth: so that by mine ingratitude, the occasion which thou giuest me, be not lost: ẏ I may thus do, may it please thee to powre vpon me thine holy spirit, the spirit I say of all vnderstanding, truth, iudgement, wise-

wisedomy and learning, the which may make me able so to profite, that the paines that shal be taken in teaching me, be not in vaine: and to what studie soeuer I apply my selfe, make me, O Lord, to addresse it vnto the right end: that is: to knowe thee in our Lorde Iesus Christ, that I may haue full trust of saluation in this grace, and to serue thee vprightly, according to thy pleasure, so that whatsoeuer I learne, it may bee vnto thee as an instrument to helpe me thereunto. And seeing thou doest promise to giue wisedome, to the little and humble ones, and to confound the proud in the vanitie of their wittes, and likewise to make thy selfe knowne to them that be of an vpright heart, and also to blinde the vngodly & wicked, I beseech thee to fashion me vnto true humilitie, so that I may bee taught first to bee obedient vnto thee, and next vnto my superiours, whom thou hast appointed ouer me. Further, that it may please thee to dispose mine heart vnfainedly to seeke thee, and to forsake all euil and filthie lusts of the flesh: and that in this sort I may now prepare my selfe to serue thee once in that state, which it shall please thee to appoynt for mee when I shall come to age.

Out of the xxv. Psalme.

The Lord reuealeth his secrets vnto them that feare him, and maketh them to know his alliance.

The confession of the Christian faith.

I 1 Beleeue and confesse 2 my Lord God eternall, infinite, vnmeasurable, incomprehensible, and inuisible, one 3 in substance, and three 4 in person, Father, Sonne, and holy Ghost, who by his almightie 5 power and wisedome, hath not onely of 6 nothing created heauen, earth, and all things therein contained, and man after his owne 7 Image, that he might in him 8 be glorified, but also by his 9 fatherly prouidence gouerneth, maintaineth and preserueth the same, according 10 to the purpose of his will.

I beleeue also & confesse, Iesus 11 Christ the only Sauiour and Messias, who being equall with 12 God, made himselfe of no reputation: but tooke on him the shape of a seruant, & because 13 man in all things like vnto vs (except sin) to 14 assure vs of mercie and forgiuenesse. For when through our 15 father Adams transgression, we were become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, 1 but only Iesus Christ our Lord, who giuing

1 Rom. 10.
2 Gen. 17.
Psal. 36. 130
3 Gen. 1
Eph. 4.
4 Gene. 1.
1 Ioh. 3. ma.
3. & 21.
5 He. 1. pro. 8
6 Gen. 1.
Iere. 32.
Psal. 33.
7 Ge 1. Eph.
4. Colos. 3.
8. 1. Cor. 6.
Ioh. 17.
Prou. 16.
9 Mat. 6.
Luk. 17.
1. Pet 5.
Phil. 4.
10 Eph. 1.
Mat. 1. act.
11 Tit. 1.
12 Ioh. 1.
phi. 2. 1. tim.
3. 1. Ioh. 5.
Rom. 9.
13. Heb. 2.
Phil. 2.
14 Rom. 8.
15 Gen. 3.
Rom. 5.
1 Act. 4.
1. Pet. 2.
Esay. 28.
Rom. 9.

giuing vs that by 2 grace, which was his by nature, made vs through faith the3 children of GOD, who when that fulnesse 4 of time was come, was conceued by the power of the 5 holy Ghost, borne of the virgin Mary, according to the flesh, and 6 preached in earth the Gospell of saluation, till at length by tyrannie of the 7 Priests, he was giltlesse condemned vnder Pontius Pilate, then President of Iewrie, & most slanderously hanged on the Crosse betweene two theeues, as a notorious trespasser, where taking vpon him the 8 punishment of our sins, he deliuered vs from the curse of the law.

2 Ioh.1. Heb.1. 75. Rom.1. Psalm.2. 3 Gal.3. Rom.8. Iohn.1. Ephes.1. 4 Gal.4. Acts 2. 5 Esay.7. Luk.1. 6 Acts.10. Rom 1. 7 Iohn 6. Mrt.22. & 17.

And forasmuch as he being onely GOD, could not feele Death, neither being onely man, could ouercome death, he ioyned both together, and suffered his humanitie to bee punished with most cruell death: feeling in himselfe the anger and seuere iudgement of God, euen as if he had been in extreame torments of 1 Hell, and therefore cryed with a loude voyce, my God, my God, why hast thou forsaken me? Thus of his free mercie without compulsion, he offered vp himselfe as the onely Sacrifice to purge the sinnes of all the world, so that all other Sacrifices for sinne are blasphemous, & derogate from the suffi-

Luk.22. Esay.53. 8 Gala.3. 1 Acts.2. 1 Pet.2. Esay.53. 2 Psal 12. Mat.27. 3 Esai.53. Heb.2. Gala.1. Ro.4.&.5. 1.Iohn.1.

cience hereof: the which death, albeit it did
4. Col. 1. sufficiently 4 reconcile vs to God, yet ỳ scrip-
tures commonly doe attribute our regenera-
5. Rom. 10. tion to his 5 resurrection. For as by 6 rising
1. Pet. 1. againe from the graue the third day, he 7 con-
6. Mat. 28. Acts 10. quered death, euen so the victorie of our faith
7. 1. Cor. 15. 2 Cor 13. standeth in his resurrection, wherfore with-
8. Rom. 4. out the one, wee cannot feele the benefite of
9. Ephe. 4. Iohn 14. the other. For as by his death 8 Sinne was
Ephe. 2. taken away, so our righteousnesse was resto-
10 Mat. 16. red by his resurrectio. And beause he would
Luke 4. 9 accomplish all things, and take possession
Acts 2. for vs in his kingdome, hee 10 ascended into
. Cor 15. heauen, to enlarge that same kingdom by the
1 Luk 24. abundant power of his spirite: by whom we
ohn 14. are most assured of his 11 continuall 12 in-
Acts 2. tercession towards God the Father for vs.
2 Rom. 8.
eb 9. And although he bee in 13 heauen as tou-
Iohn 3. ching his corporall presence, where the Fa-
3. Acts 1. ther hath now set him at his 14 right hand,
nd 5. committing vnto him the administration of
4. Col. 3. 15 all things, as well in heauen aboue, as in
om. 8. earth beneath, yet is he 16 present with vs his
eb. 1. members, euen to the ende of the worlde, in
5. Ephe. 1. preseruing and gouerning vs with his effec-
hil 2. tuall power and grace, who (when all things
ios. 2. 17 are fulfilled, which GOD hath spoken by
5. Mat. 28. the mouth of al his Prophets since the worlde
. Acts 1. began)
3.

began) wil come in the same 18 visible forme, in the which hee ascended with an vnspeakeable 19 maiestie, power, and companie, to separate the Lambs from the Goates: the elect from the reprobates. So that 20 none whether he be alliue then, or dead before, shall escape his iudgement. 18. Mat. 25. Phil. 3. 19. Mat. 24. Acts 10. 1. Cor 15. 1. Thes. 4. 20. Mat. 3.

Moreouer, I beleeue and confesse the holy Ghost 21 God equal with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into al trueth, perswading most assuredly in our 22 conscience, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life euerlasting, yet notwithstanding it is not sufficient to beleeue that God is omnipotēt, and mercifull that Christ hath made satisfaction, or that the holyh Gost hath his power and effect, except wee doe 23 apply the same benefites to our selues, which are ods Gelect. 1. Iohn 5. 1. Pet. 1. 1. Cor 6. Iohn 16. Acts 16. 21 Rom. 8. Gala. 4. 22. Abac 2. 23. Iohn 3. 24. Mat 16. Iohn 10. Ephe. 5. Rom 8. Cant. 2. 25. Ephes. 1. Col. 1. 2.

I beleeue therfore and confesse one 24 holy Church, which as 25 members of Iesus Christ the only head 26 thereof, 27 consent in faith, hope & charitie, vsing the gifts of God whether they be temporal or spirituall, to the profite and furtherance of the same, which Church is not 28 seene to mans eye, but only knowne to God, who of the lost sonnes of Adam 1. Cor. 12. 26 Ephes. 4. 27. Ephes. 4. Phil. 3. Colos. 3. 28 Acts 2. & 4 Ro. 12. 1. Cor. 7. Ephes. 4.

29 Rom 9. Ephe.1. Adam, hath ordayned some as 29 vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which 30 Rom.8. Ephes 5. in due time, hee 30 calleth to integritie of life, and godlie conuersation, to make them a glorious Church in himselfe. But that 31 Mat.18. 1.Cor.15. Church which is 31 visible and seene to the eye, hath foure tokens and markes whereby 32 Mat.26. Rom.10. it may bee knowne. First, the 32 worde of GOD contayned in the old and new Testament, which as 1 it is aboue the authority of 1.1 Cor.3. Ephes.2. the same Church, and onely 2 sufficient to in- 2.2.Tim.3. 2.Pet.2. struct vs in all things concerning saluation: 2.Ephes.2. so is it left for 3 all degrees of men to reade Math 19. and vnderstande. For without this worde, Ioh.10. 4 neither Church, Counsell, or Decree, can 2.Iohn.20. establish any poynt touching saluation. The 2 Tim.3. second is the holie 5 Sacraments, to wit, 3 Ios.1. of Baptisme and the Lords Supper, which Iohn 5. 4 Ephes.5. Sacraments Christ hath left vnto vs, as ho- Matth.25. lie signes and seales of Gods promises. For 5 Mat.26. as by Baptisme once receiued, is signified Rom 4. that wee (as well Infants, as others of age Ephes.5. and discretion) being strangers from GOD 6 Ephes.2. by originall sinne, are receiued into his fami- Cala.3. lie and congregation, with full assurance Rom.7. that although this roote of sinne lie hid in vs, Rom.4. Psal.31. yet to the elect it shall not be imputed: so the

2 Supper

2 supper declareth that God 3 as a most pro- 2 1. Cor. 11.
uident father, doth not only feede our bodies, 2. Ioh. 6.
but also spiritually nourisheth our Soules 3. Heb. 5.
with 4 the graces & benefits of Iesus Christ, Ioh. 5.
which the Scripture calleth eating of his 4 Math. 8.
flesh, and drinking of his bloud: neither must Luk. 17.
wee in 5 the administration of these Sacra-
ments, follow mans phantasie, but as Christ
himselfe hath ordained, so must they be mini-
stred, and by such as * by ordinarie vocation *Leuit. 15.
are thereunto called. Therefore, whosoeuer
reserueth and worshippeth the Sacraments,
or contrariwise contemneth them in time and
place, procureth to himselfe damnation.
The third marke of this Church, is Eccle-
siasticall discipline, which standeth in admo-
nition, and correction of faults. The finall
ende whereof is Excommunication, by the
consent of the Church * determined, if the of- *Eccle. 19.
fender bee obstinate. And besides this Eccle-
siastical discipline, I acknowledge to belong
to this Church a politique * Magistrate: who 1. Cor. 5.
ministreth to euery man Iustice, defending
the good, and punishing the euill: to whom
wee must render honour and obedience in all
thinges, which are not* contrarie to the Rom. 13.
worde of God. And as * Moses, Ezechias, Sap. 6.
Iosias, and other godly Rulers purged the Tit. 1.
1. Pet. 2.

Church

3. Tim. 4. Colos. 2. Matth. 13. Esa 29. Heb. 8. Acts 10. 1. Ioh. 2. Rom 7. Gal 5. Col. 2. Rom 14. 1. Tim. 4. Matth. 19. 1. Cor. 7. & 10 2. Cor 6. Luke 17. Rom 3. 1. Cor. 3. Gala. 4. 4. Esay 33. Matth 28. Iohn 20. 2. Cor. 5. Rom. 1. Ephes. 2. 5. 2. Pet. 2. Iude. Rom. 9. 6. Acts 24. 7 1. Cor. 5. Phil 3. 1. Thes. 3. 8. 2 Thes. 4. 2. Iohn 1. Esay 30. Iohn 5. 9. Mat. 25.

Church of God from superstition and idolatrie, so the defence of Christ Church appertaineth to the Christiã Magistrates, against all Idolaters and Heretickes, as Papists, Anabaptists, with such like limmes of Antichrist, to roote out all 3 doctrine of Deuils, & men, as ý Masse, Purgatorie, Limbus Patrũ, prayer to Saints, and for the dead, free will, distinction of meates, apparel, & dates, vowes of single life, presence at Idol seruice, mans merites, with such like, which draw vs from the societie of Christs Church, wherein standeth 4 onely remission of sinnes purchased by Christs bloud, to all them that beleeue, whether they be Iewes or Gentiles, and lead vs to vaine confidence in creatures, and trust in our owne imaginations. The punishment whereof, although God oftentimes deferreth in this life, yet after the generall 6 resurrection, when our soules and bodies shall rise againe to immortalitie, they shalbe 7 damned to vnquenchable fire, and then wee which haue forsaken all mans wisedome, to cleaue vnto Christ, shall heare that ioyfull voyce: come 8 ye blessed of my Father, inherite the kingdome prepared for you from the beginning of the world, and so shall goe triumphing with him in 9 bodie and soule, to remaine euerlastingly

stingly in glorie, where wee shall see GOD
10 face to face, and shall no more neede to in- 10. 2 *Thes.* 4
struct one another; for we 11 shall know him *Iohn* 5.
from the highest to the lowest: to whom with *Esay* 15.
the Sonne & the holy Ghost, be all praise, ho- 11. 1. *Co.* 15.
nour, and glorie, now and euer. So be it. 1. *Iohn* 3.
Iere. 29.
Her. 8.

A forme of Prayer to God the Father, the Sonne, and the holy Ghost.

ALmightie and euerliuing God, the eternall faith of our Lord Iesus christ, which of thy vnmeasurable goodnesse hast opened thy selfe vnto vs, and with a loude voyce hast said of thy sonne Iesus Christ our Lord, heare him: O maker and preseruer of all things, with thy coeternall Sonne our Loude Iesus Christ, which remayneth with thee, and was manifested at Ierusalem, and with thy holy spirit which was powred vpon the Apostles: O wise God, mercifull Iudge and mightie Lord, which hast sayd: as truely as I liue, I will not the death of a sinner, but rather that hee should conuert and amende: which also hast sayd: call vpon me in the day of thy trouble, and I will deliuer thee: haue mercie vpon vs for Iesus Christ sake, whom thou wouldest of thy meruellous and incomprehensible counsale, should bee made for vs a slaine Sacrifice, mediatour, reconciler, and

peace

peace maker, the ende that thou mightest shew thy exceeding great wrath against sinne, and thy inestimable mercie towards mankinde. Sanctifie and illuminate our hearts and soules, with the holy spirit, that we may truly beleeue in thee, call vpon thee, be thankfull vnto thee, and obedient to thy holie will. Defend, gouerne, and cherish thy Church as thou hast promised, saying: this is my couenant that I haue made with them: my spirit which is in thee, and my word which I haue put in thy mouth shall not depart from the mouth of thy seede for euer. Preserue those kingdomes and common weales, which giue harbour to thy people, and maintaine the ministrie of thy holy word and Gospell, that the Kingdome of thy Sonne Iesus Christ may increase and shine throughout all the world.

A Prayer to God the Sonne.

O Iesus Christ, sonne of the euerliuing God, crucified for vs, and raysed also from the dead, and now raigning at the right hande of the Father, that thou maiest giue gifts vnto men, which hast sayd, come vnto me al ye that labour and be heauie laden, and I will refresh you: haue mercy vpon vs, and pray for vs vnto the eternall Father: sanctifie and gouerne vs with thy holie spirit,

spirit, helpe and succour vs in all our necessities, as thou hast promised saying: I will not leaue you comfortlesse.

A Prayer to God the holy Ghost,

O God holy Spirit, powred vpō the Apostles, which wast promised vs by the Sonne of God our redeemer to kindle in vs a true knowledge and inuocation to God, as it is written, I wil powre vpon you the spirit of grace and compassion: make to arise in our hearts a true feare of God, and a true faith and knowledge of the mercie, which the eternal father of our Lord Iesus Christ hath promised vnto vs for his sonnes sake. Be our cōforter in all counsailes and daungers: Illuminate our vnderstanding, and fill our hearts with new affects and spirituall motions, and renew vs both in soule & bodie, that we may dye to sinne, and liue to righteousnes, and so in true obedience may praise the father of our Lord Iesus Christ, and his sonne our redeemer, & thee also our comforter euerlastingly.

¶ You may also forme your prayer to the holy Ghost in this sort.

O Holy and blessed Spirit, together with the Father and the Sonne our true and euerliuing GOD, full of Maiestie and power,